THE MARROW OF MODERNE DIVINITY

Touching both the Covenant of Works, and the Covenant of Grace: with their Use and end, both in the time of the Old Testament, and in the time of the New.

Wherein every one may clearely see how far forth he bringeth the *Law* into the case of justification, and so deserveth the name of *Legalist*: And how far forth he rejecteth the *Law*, in the case of Sanctification, and so deserveth the name of *Antinomist*.

With the middle path between them both, which by Jesus Christ, leadeth to eternall Life.

In a Dialogue, betwixt

EVANGELISTA, a Minister of the Gospel.
NOMISTA, a Legalist.
ANTINOMISTA, an Antinomian. And
NEOPHITUS, a young Christian.

The seventh Edition, corrected by the Author, E. F.

Before the which, there is prefixed the commendatory Epistles of divers Divines of great eminence in the City of LONDON.

Printed at London by G. Dawson, for Giles Calvert at the sign of the Black-spread Eagle, at the West-end of Paules. 1645.

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Sarah Cliffton
Book Given her
By mr Collier

1606/1582

TO THE HONOVRABLE Colonel *Iohn Downes* ESQUIRE;

One of the Members of the Honourable Houſe of *Commons* in Parliament, Juſtice of Peace, and one of the Deputy Lieutenants of the County of *Suſſex*, and Auditor to the Prince his Highneſſe of the Dutchy of *Cornwall*, *E. F.* wiſheth the true knowledge of God in Jeſus Chriſt.

Moſt Honoured Sir,

Although I doe obſerve that new Editions accompanied with new Additions, are ſometimes publiſhed with new Dedications; yet ſo long as he who formerly owned the ſubject, doth yet live, and hath the ſame affections towards it, I conceive there is no need of a new Patron, but of a new Epiſtle.

Be pleaſed then moſt honoured Sir, to give me leave to tell you, that your emi-

nency of place did ſomewhat induce me both now & before, to make choice of you for its Patron; but your endowments with grace did invite me to it, God having beſtowed upon you ſpeciall ſpirituall bleſſings in heavenly things in Chriſt: *for it hath bin declared unto me by them that knew you, when you were but a youth, how Chriſt met with you then, & by ſending his ſpirit into your heart, firſt convinced you of ſin, as was manifeſt by thoſe conflicts, which your ſoul thē had, both with Satan and it ſelf, whilſt you did not believe in Chriſt. Secondly, of righteouſnes as was manifeſt by the peace & comfort which you afterwards had, by believing that Chriſt was gon to the Father, & appeared in his preſence as your Advocate and ſurety that had undertaken for you: 3dly, of judgment, as hath bin manifeſt ever ſince, in that you have bin* carefull with the true godly man, *Pſ.* 112.5. *to guide your affaires with judgement, in walking according to the mind of Chriſt.*

I have not forgotten what deſires you have expreſſed to know the true diffe-

rence

rence between the Covenant of works, *and the* Covenant of Grace, *and experimentally to be acquainted with the doctrin of free Grace, the mysteries of Christ, and the life of faith. Witness not only your high approving of some heads of a Sermon which I once heard a godly Minister preach, and repeated in your hearing, of the life of Faith, but also your earnest request to me to write them out fair, and send them to you into the country: Yea witness your highly approving of this Dialogu, when I first acquainted you with the* Contents *thereof incorageing me to expedite it to the Presse, and your kind acceptance, together with your cordiall thanks for my love, manifested in dedicating it to your honoured name.*

Sith then, worthy Sir, it hath pleased the Lord to inable me both to amend it & to inlarge it; I hope your affection wil also be inlarged towards the matter therin contained, considering that it tends to the clearing of those forenamed truths, and throgh the blessing of God maybe a means to root them more deeply in your heart.

And truly, Sir, I am confident the more they grow & flourish in any mans heart, the more wil all heart corruptions wither & decay. Oh! Sir, if the truths contained in this Dialogu, were but as much in my heart, as they are in my head, I were a happy man, for then should I be more free from prid, vain glory, wrath, anger, self-love, & love of the world then I am, and then should I have more humility, meekness, and love both to God & man then I have: O! then should I be content with Christ alone, & live above all things in the world, then should I experimentally know, both how to abound & how to want and then shall I be fit for any condition, nothing could come amiss unto me: Oh! that the Lord would be pleased to write them in our hearts by his blessed Spirit!

And so most humbly beseeching you still to pardon my boldness, & to vouchsafe to take it into your patronage and protection, I humbly take my leave of you, and remaine

Your obliged Servant
to be commanded
E. F.

To all such humble hearted Readers, as see any need to learn, either to know themselves, or GOD in CHRIST.

Loving Christians:

Consider, I pray you, that as the first *Adam* did as a common person enter into Covenant with God for all mankind, and brake it; whereby they became sinful & guilty of everlasting death and damnation: even so Jesus Christ, the second *Adam* did as a common person enter into Covenant with God his Father for all the Elect (that is to say, all those that have or shal beleeve on his name) & for them kept it, whereby they become righteous, and heirs of everlasting life and salvation. And therefore it is our greatest wisdome,

dome,

dom, & ought to be our greateſt care and endeavour to come out; and from the firſt *Adam*, unto, and into the ſecond *Adam*, that ſo we *may have life through his Name*, Joh. 20. 31.

And yet alas! there is no point in all practicall Divinity, that we are naturally ſo much averſe and backward unto, as unto this; neither doth Satan ſtrive to hinder us ſo much from doing any thing elſe as this: And hence it is, that we are all of us naturally apt to abide and continue in that ſinfull and miſerable eſtate, that the firſt *Adam* plunged us into, without either taking any notice of it, or being at all affected with it, ſo farre are we from comming out of it. And if the Lord be pleaſed by any means to open our eyes, to ſee our miſery, and we doe thereupon begin to ſtep out of it, yet alas! we are prone rather to go backwards towards the firſt *Adams* pure eſtate, in ſtriving and ſtrugling to leav ſin, and perform duties, and doe good works, hoping thereby to make our

ſelves

ſelves ſo righteous and holy, that God will let us into Paradiſe againe, to eat of the Tree of Life and live for ever, and this we do untill we ſee the *flameing ſword at* Edens *gate, turning every way to keep the Tree of Life.* It is not ordinary when the Lord convinceth a man of his ſin (either by meanes of his Word or his Rod) to cry after this manner: O, I am a ſinfull man! for I have lived a very wicked life, and therefore ſurely the Lord is angry with me, and will damn me in hel: O! what ſhall I doe to ſave my ſoul? And is there not at hand ſome ignorant, miſerable Comforter ready to ſay, yet doe not deſpaire man, but repent of thy ſins, and ask God forgiveneſſe, and reforme your life; and doubt not but he will be mercifull unto you, for he hath promiſed (you know) *that at what time ſoever a ſinner repenteth him of his ſins, he will forgive him.* Gen. 3. 24.

And doth he not hereupon comfort himſelf & ſay, in his heart at leaſt, O if

the

the Lord will but ſpare my life, and lengthen out my dayes, I will become a new man! I am very ſorry that I have lived ſuch a ſinful life, but I will never doe as I have done for all the world: O, you ſhall ſee a great change in me! *beleeve it.*

And hereupon he betakes himſelf to a new courſe of life, and it may be becoms a zealous profeſſor of Religion, performing all Chriſtian exerciſes both publik and private, and leaves off his old companions, and keepes company with Religious men, (and ſo it may be goes on til his dying day, and thinks himſelf ſure of Heaven and eternall happineſs) and yet it may be all this while is ignorant of Chriſt and his righteouſneſſe, and therefore eſtabliſheth his own.

Where is the man, or where is the woman that is truly come to Chriſt, that hath not had ſome experience in themſelves of ſuch a diſpoſition as this, if ther be any that have reformed their lives, and are become profeſſors

of

of Religion, and have not taken notice of this in themſelves more or leſſe: I wiſh they have gone beyond a legall Profeſſor, or one ſtill under the Conant of works.

Nay, where is the man or woman that is truely in Chriſt, that findeth not in themſelves an aptneſſe to withdraw their hearts from Chriſt, and to put ſome confidence in their owne works and doings; if there be any that do not find it, I wiſh their hearts deceive them not.

Let me confeſs ingenuouſly, I was a profeſſor of Religion, at leaſt a dozen years before I knew any other way to eternall life, then to be ſorry for my ſins and ask forgivenes, and ſtrive and indeavour to fulfil the Law, and keep the Commandements, according as Mr. *Dod* and other godly men had expounded them: and truly I remember I was in hope I ſhould at laſt attain to the perfect fulfilling of them, & in the meane time, I conceived, that God would accept the will for the deed, or

what

what I could not do, Christ had done for me.

And though at last by means of conferring with M. *Thomas Hooker* in private, the Lord was pleased to convince me, that I was yet but a proud Pharisee, and to shew me the way of Faith and Salvation by Christ alone, and to give me (as I hope) a heart in some measure to imbrace it; yet alas, through the weakness of my faith, I have been and am still apt to turne aside to the Covenant of workes, and therefore have not attained to that joy & peace in beleeving, nor that measure of love to Christ and man for Christs sake, as I am confident many of Gods Saints doe attaine unto in the time of this life, the Lord be mercifull unto me, and increase my faith.

And are there not others (though I hope but few) who being enlightned to see their misery, by reason of the guilt of sin, though not by reason of the filth of sin: And hearing of justification freely by grace, through the redemp-

tion

Jesus Christ received truly, and walked in answerably, as a means to bring them both unto him, and make them both one in him: And oh! that the Lord would be pleased so to blesse it to them, that it might be a meanes to produce that effect.

I have (as you may see) gathered much of it out of known and approved Authors, and yet having therein wronged no man: for I have restored it to the right owner again in the margent, some part of it my Manuscripts have afforded me, and of the rest, I hope I may say, as *Jacob* did of his venison, Gen. 27. 20. *The Lord hath brought it unto me*: (let me speake it without vain-glory) I have endeavoured herein to imitate the laborious Bee, who out of divers flowers gathers honey and wax, and thereof makes one comb: If any soul feels any sweetnesse in it, let them praise God and pray for me, who am weak in faith, and cold in love. *Burt. Mel. P. 8.*

E. F.

TO THE READER.

IF thou wilt please to perufe this little Book, thou ſhalt finde great worth in it. There is a line of a gracious Spirit drawn through it, which hath faſtned many precious Truths together, and preſented them to thy view, according to the variety of mens Spirits, the various ways of preſenting known Truths are profitable. The Grace of God hath helped this Author in his work, if it in like manner helps thee in reading, thou ſhalt have cauſe to bleſſe God for theſe Truths thus brought to thee, and for the labours of this good man, whoſe ends, I believe, are very ſincere for God and thy good.

Jer. Burroughes.

Occasionally lighting upon this Dialogue, under the Approbaton of a learned and judicious Divine: I was thereby induced to read it, and afterwards upon serious consideration of the usefulnesse of it, to commend it to the people in my publike Ministery.

Two things in it especially took with me: first the matter, the maine substance being distinctly to discover the nature of the two Covenants, upon which all the mysteries both of the Law and Gospel depend. To see the first *Adam* to be *primus fœderatus*, in the one, and the second *Adam* in the other, to distinguish rightly betwixt the Law standing alone as a Covenant, and standing in subordination to the Gospel as a servant, this I assure my self to be the key which opens the hidden treasure of the Gospel.

Assoon as God had given *Luther* but a glimpse hereof, he professeth that he seemed to be brought into Paradise againe: and the whole face of the Scripture to be changed to him: and he looked upon every truth with another eye. *Portis apertis Paradisum intrasse.* Tom. 1.

Secondly, the manner, because it is an *Irenicum*, and tends to an accommodation and a right understanding. Times of Reformation have alwaies been times of division; Satan will cast out a floud after the wo-

man, as knowing that more die by the disagreement of the humors of their own bodies, then by the sword, and that if men be once engaged, they will contend; if not for truth, yet for victory.

Now if the difference be in things of lesser consequence, the best way to quench it were silence, this was *Luthers* counsell given in an Epistle written to the Divines assembled in a Synod at *Nuremberg*, *Meum consilium fuerit (cum nullum sit Ecclesiæ periculum) ut hanc causam finatis, vel ad tempus sopitam (utinam extinctam) jacere donec tutiore, & meliore tempore, animis in pace firmatis & charitate ad unatis, eam disputatis.* I think it were good counsell concerning many of the disputes of our times.

But if the difference be of greater concernment then this is, the best way to decide it, is to bring in more light, which this Author hath done, with much evidence of scripture, backt with the authority of most modern Divines: so that whosoever desires to have his judgement cleared in the main controversie between us and the *Antinomians*, with a small expence either of money, or time, he may here receive ample satisfaction; This I testify upon request, professing my self a friend both to Truth and Peace.

Novemb. 12. *W. Strong*

TO THE READER.

THis Book at first well accomodated with so valuable a Testimony as Mr. Caryls, besides its better approving it selfe to the choiser spirits every where, to the speedy distribution of the whole Impression, it might seem a needles, or superfluous thing to add any more to the praise thereof; yet meeting with detracting language from some few, (by reason of some phrases, by them either not duly pondered, or not rightly understood) it is thought meet, this second Impression, to relieve that worthy Testimony which still stands to it, with fresh supplyes, not for any need the Truth therein contained hath thereof, but because either the prejudice, or darknesse of some mens judgments doth require it: I therefore having throughly perused it, cannot but testifie; That if I have any the least judgement, or relish of Truth, He that findes this Book, findes a good thing, and not unworthy of its Title; and may account the Saints to have obtained favour with the Lord in the ministration of it, as that which with great plainnesse and evi-

dence of truth compriſes the chief (if not all) the differences that have been lately ingendered about the Law: it hath, I muſt confeſſe, not onely fortified my judgement, but alſo warmed my heart in the reading of it, as indeed inculcating throughout the whole Dialogue the clear and familiar notion of thoſe things by which we live, (*as* Hezekias *ſpeakes in another caſe*) *and it appeareth to me, to be written from much Experimentall Knowledge of Chriſt, and teaching of the Spirit. Let all men, that taſte the fruit of it, confeſſe, to the glory of God,* he is no reſpecter of Perſons, *and endeavour to* know no man henceforth after the fleſh, *nor envy the Compiler thereof, the honour to be accounted, as God hath made him in this point,* a Healer of breaches, *and a* Reſtorer of the overgrown Paths of the Goſpel: *As for my own part, I am ſo ſatisfied in this Teſtimony I lend, that I reckon what ever credit is thus pawned, will be a glory to the name that ſtands by and avows this Truth, ſo long as the book ſhall endure to record it.*

JOSHUA SPRIGGE.

GRACE and PEACE to you in *Christ Jesus*.

My loving Friend in Christ,

I Have according to your desire, read over your Book, and find it full of Evangelicall light and life, and I doubt not, but the oftner I read it, the more true comfort I shall finde in the knowledge of Christ thereby; the matter is pure, the method is Apostolical, wherein the works of love in the right place, after the life of Faith, be effectually required. God hath endewed his Fisher *with the net of a trying understanding, and discerning judgement and discretion, whereby, out of the Christalin streams of the Well of Life, you have taken a messe of the sweetest and wholsomest fish that the whole World can afford, which if I could daily have enough of, I should not care for the flesh, or the works thereof.*

Samuel Prittie.

A Catalogue of those Writers names, out of whom I have collected much of the matter contained in this ensuing DIALOGUE.

A.

Doct. Ames.
M Ainſworth.

B

M Beza.
M Bulenger,
M Bradford,
M Baſtingius.
Biſhop Babington.
M Bail,
M Robert Boulton,
M Samuel Boulton.

C

M Calvin.
M Culvetwell,
M Careleſſe.
M Cornwall,
M Cotton.

D

Du Pleſſe.
B Downame,
D Diodate.
M Dixon.
M Dyke.

E

M Elton.

F

M Fox,
M Frith,
M Forbes.

G

M Greenham.
M Gibbons.
M Thomas Goodwin,
M Gray junior.

H

B Hall.
M Thomas Hooker.

L

D Luther.
M Lightfoot.

M

Wolfangius Muſculus.
Peter Martyr,
D Mayor,
M Marſhall.

O

Barnardine Ochine.

P

M Perkins.
D Preſton.
M Pemble.

R

M Rollock.
M Reynold.
M Rouſe.

S

D Smith.
D Sibbs.
M Slater.

T

M Tindall.
M Robert Town.

V

D Vrban Regius.
D Vrſinus,
M Vaughan

W

D Willet
D Williams,
M Wilſon,
M Waiker,
M Ward.

THE MARROW OF MODERN DIVINITY.

INTERLOCUTORS.

Evangelista, a Minister of the Gospel.
Nomista, a Legalist.
Antinomista, an Antinomian.
Neophytus, a young Christian.

Nomista,

SIR, my Neighbour *Neophytus* and *I*, having lately had some conference with this our Friend and Acquaintance *Antinomista*, about some points of Religion, wherein hee differing from us both, at last said, He would bee contented to bee judged by You our Minister: therefore have we

we made bold to come unto you, all three of us, to pray you to hear us, and judge of our differences.

Evan. You are all of you very welcome to me, and if you please to let me hear what your differences are, I will tell you what I think.

Nom. The truth is, Sir, he and I differ in very many things; but more especially about the Law: for I say, the Law ought to be a rule of life to a beleever, and he saith it ought not.

Neo. And surely, Sir, the greatest difference betwixt him and I, is this: He would perswade me to beleeve in Christ, and bids me rejoyce in the Lord, and live merrily, though *I* feel never so many corruptions in my heart, yea, though *I* be never so sinful in my life; the which *I* cannot do, nor *I* think ought not to doe, but rather to fear, and sorrow, and lament for my sins.

Ant. The truth is, Sir, the greatest difference betwixt my friend *Nomista*, and *I*, is about the Law, and therefore that is the greatest matter we come unto you about.

Ev. *I* remember, the Apostle *Paul* willeth *Titus*, to *avoid contentions and strivings about the Law, because they are unprofitable and vain*: and so *I* fear me yours have been.

1 Tim. 3 9.

Nom. Sir, for mine own part, *I* hold it very

very meet, that every true Christian should be very zealous for the holy Law of God, especially now, when a company of these *Antinomians* do set themselves against it, and doe what they can quite to abolish it, and utterly to root it out of the Church: surely, Sir, *I* think it not meet they should live in a Christian Common wealth.

Evan. *I* pray you, neighbour *Nomista*, be not so hot, neither let us have such unchristian-like expressions amongst us, but let us reason together in love, and with the spirit of meekness, as Christians ought to do; *I* confesse, with the Apostle, *it is good to be zealously affected alwaies in a good thing.* But yet as the same Apostle said of the Jews, so *I* fear me, *I* may say of some Christians, that *they are zealous of the Law*, yea, some would be Doctors of the Law, and yet neither understand *what they say, nor whereof they affirm.*

1 Cor. 4. 21.

Gal. 4. 18.

Act. 11 20.

1 Tim. 1 7.

Nom. Sir, *I* make no doubt, but that *I* both know what *I* say, and whereof *I* affirme, when *I* say, and affirm, that the holy Law of God ought to be a rule of Life to a beleever; For *I* dare pawn my soule of the truth of it.

Evan. But what Law doe you mean?

Nom. Why Sir, what Law do you think *I* mean? Is there any more Laws then one?

Evan.

Evan. Yea, in the Scriptures there is mention made of divers laws, but they may all be compriſed under theſe three, to wit, the law of works, the law of faith, and the law of Chriſt: and therefore *I* pray you tell me, when you ſay the Law ought to be a rule of life to a believer, which of theſe three laws you mean?

Rom. 3. 27. Gal. 6. 2.

Nom. Sir, *I* know not the difference betwixt them; but this *I* know, that the Law of the ten Commandments, commonly called the Moral Law, ought to be a rule of life to a believer.

Evan. But the Law of the ten Commandments, or Moral law, may be either ſaid to be the matter of the law of works, or the matter of the law of Chriſt; and therefore *I* pray you tell me, in whether of theſe ſenſes you conceive it ought to be a rule of life to a believer.

Nom. Sir, *I* muſt confeſſe *I* do not know what you mean by this diſtinction, but this *I* know, that God requires that every Chriſtian ſhould frame and lead his life according to the rule of the ten Commandments, the which if he do, then may he expect the bleſſing of God both upon his ſoul and body, and if he do not, then can he expect nothing elſe, but his wrath and curſe upon them both.

Evan.

Evan. The truth is, neighbour *Nomista*, the law of the ten Commandements, as it is the matter of the law of works, ought not to be a rule of life to a believer: but in thus saying, you have affirmed that it ought, and therefore therein you have erred from the truth. And now friend *Antinomista*, that I may also know your judgement when you say the law ought not to be the rule of life to a believer, I pray tell me what law you mean?

Ant. Why, I mean the law of the ten Commandements.

Evan. But whether doe you mean that law, as it is the matter of the law of works, or as it is the matter of the law of Christ?

Ant. Surely, Sir, *I* doe conceive, that the ten Commandements are no way to be a rule of life to a believer, for Christ hath delivered him from them.

Evan. But the truth is, the law of the ten Commandements, as it is the matter of the law of Christ, ought to be a rule of life to a believer; and therefore you having affirmed to the contrary, have therein also erred from the truth.

Nom. The truth is Sir, *I* must confesse, *I* never took any notice of this three-fold law, which it seems is mentioned in the New Testament.

Ant.

Ant. And I must confesse, if I took any notice of them, *I* never understood them,

Evan. Well, give me leave to tell you, that so far forth as any man comes short of the true knowledge of this threefold Law, so far forth he comes short, both of the true knowledge of God, and of himselfe; And therefore *I* wish you both to consider of it.

Nom. Sir, if it be so, you may doe well to be a meanes to inform us, and help us to the true knowledge of this threefold Law: and therefore, *I* pray you, first tell us what is meant by the Law of works?

Evan. The Law of works opposed to the Law of faith, *Ro.* 3. 27. holds forth as much as the Covenant of works: for it is manifest, saith *Musculus*, that the word which signifieth *covenant*, or *bargain*, is put for *law*; so that you see the Law of workes, is as much, to say, as the Covenant of workes, the which Covenant the Lord made with all mankinde, in *Adam* before his fall; the sum whereof was, *Do this and thou shalt live*; and, *if thou do it not, thou shalt dye the death.* In which Covenant there was, first, contained a precept, *Do this*, Secondly, a promise joyned unto it, *If thou do it, thou shalt live*; Thirdly, a like threatning, *If thou doe it not, thou shalt dy the death.* Imagine, saith *Musculus*, that God had said to *Adam*, Lo to the

Ball on the Covenant of grace, p. 9. *Com. pla. Eng.* p. 118.

Lev. 18 5. Gen. 2. 17. *Amef. med. Eng.* p. 48.

the intent that thou maist live, I have given thee liberty to eat, and have given thee abundantly to eat; let all the fruits of Paradise be in thy power, one Tree except, which see thou touch not, for that I keep it to mine own authority: the same is the Tree of knowledge of good and evil, If thou touch it, the meat thereof shall not be life, but death. *Com. pla. p. 31*

Nom. But Sir, you said that the Law of the ten Commandements, or Morall Law, may be said, to be the matter of the Law of works, and you have also said, that the Law of works is as much, to say, as the Covenant of works: whereby it seems to me, you hold that the Law of the ten Commandments was the matter of the Covenant of works, which God made with all mankinde, in *Adam* before his fall.

Evan. Thats a truth agreed upon by all Authors and Interpreters that I know: And indeed the Law of works (as a learned Author saith) signifies the Morall Law: and the Morall Law, strictly and properly taken, signifies the Covenant of works. *Downham on Iust. p. 443, 465.*

Nom. But Sir, what is the reason you call it but the matter of the Covenant of works?

Evan. The reason why I rather chuse to call the Law of the ten Commandments the matter of the Covenant of workes, than

then the Covenant it ſelf, is becauſe *I* conceive that the matter of it cannot properly be called the Covenant of works, except the form be put upon it, that is to ſay, except the Lord require, and man undertake to yeild perfect obedience thereunto, upon condition of eternall life and death: And therefore till then it was not a Covenant of workes, betwixt God and all mankinde in *Adam*. As for example, you know, that although a ſervant have an abillity to doe a maſters worke, and though a maſter have wages to beſtow upon him for it, yet is there not a Covenant betwixt them till they have thereupon agreed. Even ſo, though man at the firſt had power to yeild perfect and perpetuall obedience, to all the ten Commandements, and God had an eternall life to beſtow upon him, yet was there not a Covenant betwixt them, till they were thereupon agreed.

Nom. But Sir, you know there is no mention made in the book of *Geneſis*, of this Covenant of works, which you ſay, was made with man at firſt.

Evan, Though we read not the word *Covenant* betwixt God and man, yet have we there recorded what may amount to as much; for God provided, and promiſed to *Adam*, eternal happineſs and called for perfect

Ball on the Covenant p. 6.

fect obedience, which appears from Gods threatning, *Gen.* 2.17. For if man must dye if he disobeyed, it implies strongly, that Gods Covenant was with him for life, if he obeyed,

Nom. But Sir, you know the word *Covenant* signifies a mutuall promise, bargain, and obligation betwixt two parties. Now though it is implyed, that God promised man to give him life if he obeyed, yet we read not, that man promised to be obedient. *Walker* on the Covenant P. 39.

Evan. I pray take notice, that God doth not alwayes tie man to verball expressions, but doth often contract the Covenant in reall expressions, in the heart and frame of the creature: And this was the manner of covenanting with man at the first, for God had furnished his soule with an understanding minde, whereby he might discern good from evill, and right from wrong; and not onely so, but also in his will was most great uprightnesse, and his instrumentall parts were orderly framed to obedience: the truth is, God did engrave in mans soule, wisedome and knowledge of his will and works, and integrity in the whole soul, and such a fitnesse in all the powers thereof, that neither the mind did conceive, nor the heart desire, nor the body put in execution any thing but *Ball* on the Covenant, P. 5. *Cal.* Instit. fol. eng. p. 8. Eccl. 7, 27. *Basting* cat. P. 8.

that which was acceptable to God: so that man endowed with these qualities, was able to serve God perfectly.

Nom. But Sir, how could the Law of the ten Commandments be the matter of this Covenant of workes, when they were not written, as you know, til the time of *Moses*?

Evan. Though they were not written in Tables of stone, until the time of *Moses*, yet were they writ in the Tables of mans heart, in the time of *Adam*: for we read, that man was created in the image, or likenesse of God, *Gen.* 1. 27. And the ten Commandments are a Doctrine, agreeing with the eternall Wisdome and Justice that is in God, wherein he hath so painted out his own nature, that it doth in a manner expresse the very image of God. And doth not the Apostle say, that the image of God consists in knowledge, righteousnesse, and true holinesse? and is not knowledge, righteousnes, and true holiness, the perfections of both the Tables of the Law? And indeed, saith Mr. *Rollock*, it could not well stand with the *justice of God*, to make a covenant with man, under the condition of holy and good workes, and perfect obedience to his Law, except he had first created man holy and pure, and engraven his law in his heart, whence those good works should proceed.

Vrsin. cat. p. 517
Cal. Instit. p. 190. Col. 3. 10. Ephes. 4. 34.

Treat. of effectuall call. p. 20 or thereabouts.

Nom.

Nom. But yet *I* cannot but marveil, that God in making the Covenant with man, did make mention of no other commandment, then that of the forbidden fruit.

Evan. Doe not marveil at it, for by that one *species* of sin, the whole *genus*, or kinde is shewn, as the same law being more cleerly unfolded, as *Deu* 27.26. *Gal.* 3.10. doth expresse: And indeed, in that one Commandment the whole worship of God did consist, as obedience, honour, love, confidence, and religious feare, together with the outward abstinence from sin, and reverend respect to the voice of God. Yea, herein also consisted his love, and so his whole duty to his neighbour: so that as a learned writer saith, *Adam* heard as much in the garden, as *Israel* did at *Sinai*, but only in fewer words, and without thunder. *Hugo, Grot. defens. fid.* P. 7. 1. *Lightfoot, Miscel.* P. 282.

Nom. But sir, ought not man to have yeilded perfect obedience to God, though this covenant had not bin made betwixt them?

Evan. Yea indeed, perfect and perpetuall obedience was due from man unto God, though God had made no promise to man; for when God created man at first, he put forth an excellency from himselfe unto him; and therefore it was the bond and tie that lay upon man to return that again unto God, so that man being Gods

creature by the law of creation, he owed all obedience and ſubjection to God his Creator.

Reynolds on Pſal. 110. p. 403.

Nom. Why then was it needfull that the Lord ſhould make a Covenant with him, by promiſing him life, and threatning him with death?

Evan. For anſwer hereunto, in the firſt place, I pray you underſtand, that man was a reaſonable creature, and ſo out of judgement, diſcretion, and election, able to make choiſe of his way, and therefore it was meet there ſhould be ſuch a Covenant made with him, that he might according to Gods appointment, ſerve him after a reaſonable manner. Secondly, it was meet there ſhould be ſuch a Covenant made with him, to ſhew that he was not ſuch a Prince on earth, but that he had a Soveraign Lord; therefore God ſet a puniſhment upon the breach of his Commandment, that man might know his inferiority, and that things betwixt him and GOD, were not as betwixt equals. Thirdly, it was meet there ſhould be ſuch a Covenant made with him, to ſhew, that he had nothing by perſonall, immediate, and underived right, but all by gift and gentleneſſe: ſo that you ſee it was an equal Covenant, which God, out of his Prerogative Royall, made with mankind in *Adam* before his fall.

Reynolds on Pſal, 110, p. 405.

Gibbons on Gen. p. 97. *Ball* on the Covenant p. 11.

Reynolds on Pſalm 110, p. 406

Nom.

Nom. Well, Sir, I do perceive that *Adam* and all mankind in him, were created most holy.

Evan. Yea, and most happy too, for God placed him in Paradise, in the midst of all delightfull pleasures and contents, wherein he did enjoy most near and sweet communion with his Creator, in whose presence is *fulnesse of joy*, and at whose *right hand is pleasures for evermore.* So that if *Adam* had received of the *Tree of Life*, by taking and eating of it while he stood in the state of innocency before his fall, he had certainly been established in a happy estate for ever, and could not have been seduced and supplanted by Satan, as some learned men do think, and as Gods own words seem to imply, *Gen.* 3. 22. Psalm 16. 11. *Walker* on the Covenant p. 89.

Nom. But it seemeth, that *Adam* did not continue in that holy and happy estate.

Evan. No indeed, for he disobeyed Gods expresse command, in eating the forbidden fruit, and so became guilty of the breach of the Covenant. *M. Slat.* on the 2 Coven.

Nom. But Sir, how could *Adam*, who had his understanding so sound, and his will so free to chuse good, be so disobedient to Gods expresse command?

Evan. Though he and his will were both good, yet were they mutably good, so *Dent*, Path way, p. 304.

that he might either ſtand or fall at his own election or choiſe.

Nom. But why then did not the Lord create him immutable? or why did he not ſo over-rule him in that action, that he might not have eaten the forbidden fruit?

Evan. The reaſon why the Lord did not create him immutable, was, becauſe he would be obeyed out of judgment and free choiſe, and not by fatall neceſſity, and abſolute determination; and withall, let me tell you, it was not reaſonable to reſtrain God to this point, to make man ſuch a one, as would not, or could not ſin at all, for it was at his choiſe to create him how he pleaſed, but why he did not uphold him with ſtrength of ſtedfaſt continuance, that reſteth hidden in Gods ſecret Counſell: howbeit this we may certainly conclude, that *Adams* ſtate was ſuch, as ſerved to take away from him all excuſe, for he received ſo much, that of his own will he wrought his own deſtruction, becauſe this act of his was a wilfull tranſgreſſion of a Law, under the precepts whereof, he was moſt juſtly created, and unto the malediction whereof he was as neceſſarily and righteouſly ſubject, if he tranſgreſſed; for as being Gods creature, he was to be ſubject to his will, ſo by being Gods priſoner, he was as juſtly ſubject

Reynolds on Pſal. 110. P. 406.

Cal. Inſtit. P. 81.

Reynolds on Pſal. 110. P. 406.

to

to his wrath, and that so much the more, by how much the precept was most just, the obedience more easie, the transgression more unreasonable, and the punishment more certain.

Nom. And was *Adams* sin and punishment imputed unto his whole off-spring?

Evan. Yea indeed, for saith the Apostle, *Death passed upon all men, for that all have sinned*, or, *in whom all have sinned*, that is, in *Adam*; the very truth is, *Adam* by his fall threw down our whole nature headlong into the same destruction, and drowned his whole off-spring in the same gulph of misery: and the reason is, because by Gods appointment he was not to stand, or fall as a single person onely, but as a common publike person, representing all mankinde to come of him, therefore as all that happinesse, all those gifts and endowments which were bestowed upon him, were not bestowed upon him alone, but also upon the whole nature of man, and as that Covenant which was made with him, was made with whole mankinde: even so he by breaking Covenant, lost all, as well for us, as for himselfe; as he received all for himselfe and us, so he lost all, both for himselfe and us.

Rom. 5. 12.

Cal. Instit. p. 106, 107.

Goodwin, Trium. Faith, p. 85.

Pemble, vind. fid. p. 99.

Nom. Then Sir, it seemeth that by *Adams*

breach of Covenant, all mankinde were brought into a miserable condition.

Evan. All mankind by the fall of *Adam* received a two-fold damage; first, a depri-
Seven golden cand. p. 3. vation of all originall goodnesse: Secondly, an habituall naturall proneneſſe to all kinde
Basting. cat. P, 10. of wickednesse; for the image of God, after which they were created, was forthwith blotted out, and in place of wisdom, righteousnesse, and true holinesse, came blindnesse, uncleanneſſe, fashood and injustice: the very truth is, our whole nature was thereby corrupted, defiled, deformed, depraved, infected, made infirm, frail, malignant, full of ve-
Urban Reg. in ch. ser. to *Emaus*, p, 12. Chos. Ser. p, 9 nom, contrary to GOD, yea, enemies and rebels unto him; so that, saith *Luther*, this is the title we have received from *Adam*, in this one thing we may glory, and in nothing else at all, namely, that every Infant that is born into this world, is wholly in the power of sin, death, satan, hell, and ever-
Com: pla P, 14. lasting damnation: nay, saith *Musculus*, the whirl-pool of mans sin in Paradise, is bottomlesse and unsearchable.

Nom. But Sir, me thinkes it is a strange thing, that so small an offence as the eating of the forbidden Fruit seems to be, should plunge whole mankind into such a gulph of misery.

Evan. Though at the first glance it seem

to

to be a ſmall offence, yet if thou look more wiſhly upon the matter, it will appear to be an exceeding great offence, for thereby intolerable injury was done unto God; as firſt, his dominion and authority in his holy command was violated. Secondly, his juſtice, truth, and power, in his moſt righteous threatnings were deſpiſed. Thirdly, his moſt pure and perfect Image, wherein man was created in righteouſneſſe and true holines, was utterly defaced. Fourthly, his glory, which by an active ſervice the creature ſhould have brought to him, was loſt and deſpoiled: nay, how could there be a greater ſin committed then that, when *Adam* at that one clap broke all the ten Commandments. *Reynolds* on Pſalm 119. P. 407. *Lightfoot Miſcela* p. 183.

Nom. Did he break all the ten Commandments, ſay you? Sir, I beſeech you ſhew me wherein?

Evan. 1. He choſe himſelf another God when he followed the devil. *Ibid.*

2. He idolized and defiled his own belly; as the Apoſtles phraſe it, *He made his belly his God.*

3. He took the Name of God in vain, when he believed him not

4. He kept not the Reſt and Eſtate wherein God had ſet him.

5. He diſhonoured his Father which

Was

was in heaven, and therefore his dayes were not prolonged in that land, which the Lord his God had given him.

6. He massacred himselfe and all his posterity.

7. From *Eve* he was a virgin, but in eyes and mind he committed spirituall fornication.

8. He stole (like *Achan*) that which God had set aside not to be medled with, and this his stealth is that which troubles all *Israel*, the whole world.

9. He bare witnesse against God, when he believed the witnesse of the devil, above him.

10. He coveted an evil covetousnesse, like *Amnon*, which cost him his life, and all his progeny. Now whosoever considers what a nest of evils here were committed at one blow, must needs with *Musculus*, see our case to be such, that we be compelled every way to commend the justice of God, and to condemn the sin of our first parents, saying, concerning all mankinde, as the Prophet *Hosea* doth, concernig Israel, *O Israel, thou hast destroyed thy self.*

Com: pla. p. 13.

Hosea 13. 9.

Nom. But Sir, had it not been possible for *Adam*, both to have holpen himselfe and his posterity, out of this misery, by renewing the same covenant with God, and keeping it for afterwards?

Evan.

Evan. No, by no means, for the Covenant of works, was a covenant no way capable of renovation, when he had once broke it, he was gone for ever, because it was a Covenant between two friends, but now fallen man was become an enemy: and besides, it was an impossible thing for *Adam* to have performed the conditions, which now the justice of God did necessarily require at his hands, for he was now become liable to the paiment of a double debt, to wit, the debt of satisfaction for his sin, committed in time past, and the debt of perfect and perpetuall obedience for the time to come: and he was utterly unable to pay either of them. *Bolton* true boun, p. 13, 5.

Nom. Why was he unable to pay the debt of satisfaction for his sin committed in time past?

Evan. Because his sin in eating the forbidden fruit (for that is the sin I mean) was comitted against an infinit and eternal good, and therefore merited an infinite and eternal satisfaction, which was to be either some temporall punishment equivalent to eternall damnation, or eternall damnation it selfe. Now *Adam* was a finite creature, therefore between finite and infinite there could be no proportion, so that it was impossible for *Adam* to have made satisfaction by any temporall punishment, and if he had undertaken *Vrsin* cat, p. 112.

taken to have ſatisfied by an eternall puniſhment, he ſhould alwayes have been ſatisfying, and never have ſatisfied, as is the caſe of the damned in hell.

Nom. And why was he unable to pay the debt of perfect and perpetuall obedience for the time to come.

Evan. Becauſe his precedent power to obey, was by his fall utterly impaired, for thereby his underſtanding was both feebled and drowned in darkneſſe, and his will was made perverſe, and utterly deprived of all power to will well, and his affections were quite ſet out of order, and all things belonging to the bleſſed life of the ſoul were extinguiſhed both in him and us, ſo that he was become impotent, yea dead, and therefore not able to ſtand in the loweſt termes, to perform the meaneſt condition: the very truth is, our father *Adam* falling from God, did by his fall ſo daſh him, and us all in pieces, that there was no whole part left, either in him, or us, fit to ground ſuch a Covenant upon. And this the Apoſtle witneſſeth, both when he ſaith, *We are of no ſtrength*; And *the Law was made weake, becauſe of the fleſh.*

Vrſin cat. p. 112

Cal. Inſtit. p. 117. *Bolton* true boun, p. 133.

Rom. 5. 6. Rom. 8. 2.

Nom. But Sir, might not the Lord have pardoned *Adams* ſin without ſatisfaction?

Evan.

Evan. O no, for juſtice is eſſentiall in God, and it is a righteous thing with God, that every tranſgreſſion receive a juſt recompence, and if recompence be juſt, it is unjuſt to pardon ſin without ſatisfaction; and though the Lord hath pardoned and forgiven his former tranſgreſſion, and ſo ſet him in his former condition of amity and friendſhip, yet having no power to keep the Law perfectly, he could not have continued therein.

Nom. And is it alſo impoſſible for any of his poſterity to keep the Law perfectly?

Evan. Yea indeed, it is impoſſible for any meer man in the time of his life, to keep it perfectly, yea, though he be a regenerate man: for the Law requireth of man, that he love the Lord with all his heart, ſoul, and might: and there is not the holieſt man that lives, but he is fleſh as well as ſpirit, in all parts and faculties of his ſoul, and therefore cannot love the Lord perfectly; yea, and the law forbideth all habituall concupiſcence, not onely ſaying, *Thou ſhalt not conſent to luſt*, but *thou ſhalt not luſt*. It doth not onely command the binding of luſt, but forbids alſo the being of luſt: And who in this caſe can ſay, *my heart is clean*?

Ant. Then friend *Nomiſta*, take notice

I pray, that as it was altogether impossible for *Adam* to return unto that holy and happy estate, wherein he was created, by the same way he went from it, so is it for any of his posterity; and therefore *I* remember, one saith, very wittily, the law was *Adams* lease, when God made him tenant of *Eden*, the conditions of which bond when he kept not, he forfeited himself and all us. God read a lecture of the Law to him before he fell, to be a hedge to him, to keep him in Paradise: but when *Adam* would not keep within compasse, this law is now become as the flaming sword at *Eden* gate, to keep him and his posterity out.

Lightfoot Miscel. p. 282.

Nom. But Sir, you know, that when a Covenant is broken, the parties that were bound, are freed and releated from their engagements, and therefore, me-thinks, both *Adam* and his Posterity should have been released from the covenant of works, when it was broken, especially considering they have no strength to performe the condition of it.

Evan. Indeed it is true in every Covenant, if either party fail in his duty, and perform not his condition, the other party is thereby freed from his part, but the party failing is not freed; till the other release him; and therfore, though the Lord be freed from per-

performing his condition, that is, from giving to man eternall life; yet so is not man from his part: no, though strength to obey be lost, yet man having lost it by his owne default, the obligation to obedience remains still, so that *Adam* and his off-spring are no more discharged of their duties, because they have no strength to doe them; then a debtor is quitted of his bond, because he wants money to pay it. And thus neighbour *Nomista*, *I* have according to your desire, endeavoured to help you to the true knowledge of the law of workes.

Ant. I beseech you Sir, proceed to help us to the true knowledge of the law of faith.

Evan. The *law of faith* is as much, to say, as the *Covenant of Grace*, or the Gospel, which signifieth good, merry, glad, and joyful tydings, that is to say, that God, to whose eternall knowledge all things are present, and nothing past, or to come, foreseeing mans fall, before all time purposed, and in time promised, and in the fulnesse of time performed, the sending of his Sonne Jesus Christ into the world, to help and deliver fallen mankinde.

Tindal. path to holy Scrip. p. 373
2 Tim. 1. 9. Ephes. 3. 1. Rom. 1. 2. Gal. 4. 4.

Ant. *I* beseech you Sir, let us hear more of these things, and first of all shew how we are to conceive of Gods eternall purpose, in sending of Jesus Christ.

Evan.

Reynolds on Psalm 110, p. 407, 408.

Evan. Why here the learned frame a kind of conflict in Gods holy attributes, and by a liberty which the holy Ghost from the language of holy Scripture alloweth them, they speak of God after the manner of men, as if he were reduced to some straits, and difficulties, by the crosse demands of his severall Attributes: for *Truth* and *Justice* stood up and said, that man had sinned, and therefore man must die, and so called for the condemnation of a sinfull, and therefore worthily accursed creature, or else they must be violated: for thou saidst (say they to God) *in what day that thou eatest of the Tree of the knowledge of good and evil, thou shalt dye the death.* *Mercy* on the other side pleaded for favour, and appeales to the great Court in heaven, and there it pleads, saying, Wisdome, and Power, and Goodnesse, have been all manifest in the Creation; and anger and justice, they have been magnified in mans misery that he is now plunged into by his fall; but I have not yet been manifested: O, let favour and compassion be shewed towards man, wofully seduced and overthrown by Satan. O, said they unto God, it is a Royall thing to relieve the distressed, and the greater any one is, the more placable and gentle he ought to be. But *Justice* replyed, If I be offended, I must be satisfied

Williams 7, golden cand. p. 319.

Hooker, Soule Just, p. 177.

satisfied and have my right. And therefore I require, that man, who hath lost himselfe by his disobedience, should for remedy set obedience against it, and so satisfie the judgement of God. Therefore the wisedome of God became an umpire, and devised a way to reconcile them, concluding that before there could be reconciliation made, there must be two things effected; first, a satisfaction of Gods justice; secondly, a reparation of mans nature: which two things must needs be effected by such a middle and common person, that had both zeale toward God, that he might be satisfied, and compassion towards man, that he might be repaired. Such a person, as having mans guilt and punishment translated on him, might satisfie the justice of God, and as having a fulnesse of Gods spirit and holinesse in him; might sanctifie and repair the nature of man. And this could be none other but Jesus Christ, one of the three Persons of the blessed Trinity, And therefore he, by his Fathers ordination, his own voluntary susception, and the holy Spirits sanctification, was fitted for the businesse; whereupon there was a speciall covenant, or mutuall agreement made between God and Christ, as is expressed, *Isa.* 43. *vers.* 10. That if Christ would make himselfe a sacrifice

Cal. Instit. p. 117.

Reynolds on salm 110, P. 408.

Ibid.

Ames. med. p. 74.

Thom. Goodwin Christ set forth, p. 75.

for sinne, then he should *see his seed*, he should *prolong his dayes*, and the *pleasure of the Lord should prosper by him*. So, in *Psal.* 89 19. the mercy of this Covenant between God and Christ, under the type of Gods Covenant with *David*, are set forth: *Thou spakest in visions to thy Holy one, and saidst, I have laid helpe upon one that is mighty*, or as the Chaldee expoundeth, *One mighty in the Law*. As if God had said concerning his Elect, I know that these will break, and never be able to satisfie me, but thou art a mighty and substantiall person, able to pay me, therefore I will look for my debt of thee (as *Paræus* well observes) God did, as it were, say to Christ, What they owe me, I require it all at thy hands. Then said Christ, *Loe, I come to doe thy will!* In the volume of thy book it is written of me, *I delight to do thy wil, O my God, yea, thy Law is in my heart*. Thus Christ assented, and from everlasting stroke hands with God, to put upon him mans person, and to take upon him his name, and to enter in his stead in obeying his Father, and to do all for man that he should require, and to yeeld in mans flesh the price of the satisfaction of the just judgement of God, and in the same flesh to suffer the punishment that man had deserved; And this he undertook under the penalty that lay upon

Ainsworth on the Text. *Goodwin*, Christ set forth, p. 75.

Psal. 40. 7, 8.

Cal. Instit. p. 117.

upon man to have undergone: and thus was Justice satisfied, and Mercy magnified by the Lord Jesus Christ, and so God took Christs single bond: whence Christ is not only called, the *Surety of the Covenant for us*, Heb. 7 22. but the *Covenant it self*, Isa. 49 8. And God laid all upon him, that he might be sure of satisfaction, protesting that he would not deal with us, nor so much as expect any paiment from us, such was his grace. And thus did our Lord Jesus Christ enter into the same *Covenant of workes* that *Adam* did, to deliver beleevers from it, he was contented to be under all that commanding, reveng-ing authority which that Covenant had over them, to free them from the penalty of it; and in that respect *Adam* is said to be a type of Christ, as you have it, *Romans* 5.14. *Who was the type of him that was to come.* Unto which porpose, the titles which the Apostles gives these two, *Christ* and *Adam*, are exceeding observable: he cals *Adam* the *first man*, and Christ our Lord *the second man*, speaking of them, as if there never had been any more men in the World, beside these two, thereby making them the head and roote of all mankinde, they having, as it were, the rest of the sons of men included in them: the first man is called the *earthly man*, the second man Christ, is called the

Hooker, soule just, p, 174. *Goodwin*, Christ set forth, p. 83 84.

1 Cor. 15.47.

1 Cor. 15.58.

Lord from Heaven. The earthly man had all the sons of men born into the world, included in him, and is so called, in conformity unto them, the first man. The second man, Christ, is called, the *Lord from Heaven*, who had all the Elect included in him, who are said to be the *first borne*, and to have their *names written in Heaven*, Heb 12.13. and therfore are oppositly called *heavenly men:* so that these two, in Gods account, stood for all the rest. And thus you see, that the Lord willing to shew mercy to the creature fallen, and withall to maintain the authority of his Law, took such a course as might best manifest his clemency and severity; Christ entred into Covenant, and became surety for man, and so became liable to many ingagements; for he that answers as a surety, must pay the same sum of money that the debtor oweth.

Ball on the Covenant, p. 289.

Ibid. p 287 208.

And thus have I endeavoured to shew you how we are to conceive of Gods eternall purpose, in sending of Jesus Christ to helpe and deliver fallen mankinde.

Ant. I beseech you, Sir, proceed also to the second thing, and first tell us, when the Lord began to make a promise to helpe and deliver fallen mankinde.

Evan Even the same day that he sinned, which, as I suppose, was the very same day he

he was created; for *Adam* by his sin being become the *child of wrath*, and both in body and in soule subject to the curse, and seeing nothing due to him but the wrath and vengeance of God, he was *afraid, and sought to hide himself from the presence of God*: Gen. 3. 10. wherupon the Lord promised *Christ* unto him, saying to the Serpent, *I will put enmity between thee & the woman, & between thy seed and her seed*; Ver. 15. *He*, that is to say, the seed of the woman (for so is the Hebrew text) *shal break thy head, & thou shalt bruise his heel.* This promise of *Christ, the womans seed*, was the Gospel, and the only comfort of *Adam*, *Abel*, *Enoch*, *Noah*, and the rest of the godly Fathers, untill the time of *Abraham*. *Urba. Reg.* on *Christs* Serm. to *Emaus.*

Nom. I pray you, Sir, what ground have you to think, that *Adam* fell the same day he was created?

Evan. My ground for this opinion is, *Ps.* 94. 12. which text Mr. *Ainsworth* makes to be the 13. *ver.* and reads it thus, but man in honour doth not lodge a night; he is likened to beasts that are silenced. This may be minded (saith he) both for the first man *Adam*, who continued not in his dignity, and for all his children. *Ainsworth*

Ant. But Sir, doe you think that *Adam* and those others did understand that promised seed to be meant of Christ?

Evan. Who can make any doubt, but that the Lord had acquainted *Adam* with Christ, betwixt the time of his sinning and the time of his sacrificing, though both on a day?

Ant. But did *Adam* offer sacrifice?

Lightfoot, Miscela p. 186. *Vau. meth.* on Bib p. 15. *Walker* on the Covenant p. 59.

Evan. Can you make any question, but that the bodies of those beasts whose skins went for a covering for his body, were immediately before offered in sacrifice for his soul? Surely those skins could be none other, but of beasts slaine and offered in sacrifice; for before *Adam* fell, beasts were not subject to mortallity, nor slaying; And Gods cloathing of *Adam* and his wife with skins, signified, that their sin and shame was covered with Christs righteousnesse. And questionlesse the Lord had taught him, that his sacrifice did signifie his acknowledgement of his sin, and that he looked for the seed of the woman, promised to be slain in the evening of the world, thereby to appease the wrath of God for his offence, the which undoubtedly, he acquainted his sonnes, *Cain* and *Abel* with, when he taught them also to offer sacrifice.

Gibbons on Gen.

Ant. But how doth it appeare, that this his sacrificing was the very same day that he sinned?

Evan. It is said, *John* 7. 13. concerning Christ, that *they sought to take him, yet no*

Mar. 14. 42.

man

man laid hands on him, because his hour was not yet come. But after that, when the time of his suffering was at hand, he himselfe said, *The hour is come:* which day is expresly set down by the Evangelist *Mark*, to be the *sixth day, and ninth hour* of that day, when *Christ, through the eternal Spirit, offered up himself without spot to God.* Now if you compare this with *Exodus* 12. 6. you shall finde, that the Paschall Lambe, a most lively type of Christ, was offered the very same day and houre, even the 6. day, and 9. houre of the day, which was at three of the clock in the afternoon: and the Scripture testifieth, that *Adam* was created the very same sixth day, which gives us ground to think, that he sinned the same day. And do not the forealleaged Scriptures afford us warrant to beleeve, that it was the very same hour of that day, when Christ entered, mystically and typically, upon the work of Redemption, in being offered as a sacrifice for *Adams* sin? And surely we may suppose, that the Covenant (as you heard) being broken between *God* and *Adam*, Justice would not have admitted of one houres respite before it had proceeded to execution, to the destruction both of *Adam*, and the whole Creation, had not *Christ* in the very nick of time, stood as the *Ram* (or rather the *Lamb*) *in the bush*,

Mar. 15. 34, 32. Heb. 9. 14.

Answer to the Text.

Gen. 1. 26.

and ſtepped in to performe the work of the covenant. And hence I conceive it is, that Saint *John* cals him, the *Lamb ſlain from the beginning of the world*: For as the firſt ſtate of Creation was confirmed by the covenant which God made with man, and all creatures were to be upheld by means of obſerving the Law and condition of that covenant, ſo that covenant being broken by man, the world ſhould have come to ruine, had it not been, as it were, created a new, and upheld by the covenant of grace in Chriſt.

Rev. 13. 8. *Walker* on the Covenant p. 42.

Ant. Then Sir, you thinke that *Adam* was ſaved.

Ainſworth on Gen.

Evan. The *Hebrew* Doctors hold, that *Adam* was a repentant ſinner, and ſay, that he was by wiſdome (that is to ſay, by faith in *Chriſt*) brought out of his fall, yea, and the Church of God doth hold, and that for neceſſary cauſes, that he was ſaved by the death of *Chriſt*; yea, ſaith M. *Vaughan*, it is certain, he believed the promiſe, concerning *Chriſt*, in whoſe commemoration he offered continuall ſacrifice, and in the aſſurance thereof, he named his wife *Hevah*, that is to ſay, *life*; and he called his ſon *Seth*, *ſetled*, or *perſwaded in Chriſt*.

Gibbons on Gen.

Ant. Well, now I am pereſwaded, that *Adam* did underſtand this *ſeed of the woman* to be meant of *Chriſt*.

Evan.

Evan. Assure your selfe, that not onely *Adam*, but all the rest of the godly fathers, did so understand it, as is manifest, in that the *Thargum*, or *Chaldie* Bible, which is the ancient translation of *Jerusalem*, hath it thus: *Between thy Son, and her Son*, Adding further by way of comment, *So long, ô serpent, as the womans childrẽ keep the Law, they kil thee; & when they cease to do so, thou stingest them in the heel, and hast power to hurt them much; but whereas for their harm there is a sure remedy, for thee there is none, for in the last dayes they shall crush thee all to pieces by means of Christ their King.* And this was it which did support and uphold their faith untill the time of *Abraham*. *Urban Reg.* on Christ ser. to *Emaus*, *Duples.* trueness of Chr. relig. p, 226.

Ant. What followed then?

Evan. Why then the promise was turned into a covenant with *Abraham* and his seed, and oftentimes repeated, that *in his seed all Nations should be blessed.* Which promise and covenant was the very voyce it selfe of the Gospel, it being a true testimony of Jesus Christ, as the Apostle *Paul* beareth witnesse, saying, *The Scripture fore-seeing that God would justifie the Gentiles through faith preached before the Gospel unto* Abraham *saying, In thee shall all the Nations of the Earth be blessed.* And the better to confirme *Abrahams* Faith in this promise of Christ, Gen. 12. 13. Gen. 18. 18. Gen. 20. 12. Gal. 3. 8.

Christ, it is said, *Gen.* 14. 19. that *Melchisedec* came forth and met him, and blessed him. Now, saith the Apostle, this *Melchisedec was a Priest of the most high God, & King of righteousnesse, and King of peace, without father, and without mother, and so like unto the Son of God, who is a Priest for ever, after the order of Melchisedec*, and both King of Righteousnes, and King of Peace; yea, and without father, as touching his manhood, and without mother, as touching his Godhead. Whereby we are given to understand, that it was the purpose of God, that *Melchisedec* should in these particulars resemble the person and office of Jesus Christ the Son of God, and so by Gods own appointment, be a type of him to *Abraham*, to ratifie and confirm the promise made to him and his seed, in respect of the eternall covenant; to wit, That he and his believing seed should be so blessed in Christ, as *Melchisedec* had blessed him. Nay, let me tell you more, some have thought it most probable, yea, and have said, if we search out this truth without partiallity, we shall finde, that this *Melchisedec*, which appeared unto *Abraham*, was none other, than the Son of God, manifest by a speciall dispensation and priviledge unto *Abraham*, in the flesh, who is therefore said, to have *seen his day and rejoyced*,

Heb. 7. 12.
Heb. 6. 20.
Jer. 23. 6,
Isa. 9. 6.
Dixon on the Heb.
Williams 7, golden cand. P. 330, 331.

joyced, *Joh.*8.56. Moreover, in *Gen.*15. we read, that the Lord did again confirm this covenant with *Abraham*; for when *Abraham* had divided the beasts, God came between the parts, like a smoaking furnace and a burning lampe, which, as some have though, did primarily typifie the torment and rending of Christ, and the furnace and fiery lampe, did typifie the wrath of God running between, and yet did not consume the rent and torn nature; and the bloud of circumcision, did typifie the bloud of Christ; And the resolved sacrificing of *Isaac* on Mount *Moria* by Gods appointment, did prefigure and foreshew, that by the offering up of Christ the promised seed, in the very same place, all Nations should be saved. Now this Covenant thus made and confirmed with *Abraham*, was renued with *Isaac*, *Genesis* 26.4. and made known unto *Jacob*, by Jesus Christ himself; for that man which wrestled with *Jacob*, was none other, but the man Christ Jesus; for himself said, that *Jacob* should be called *Israel*, a wrestler and prevailer with God; and *Jacob* called the name of the place *Peniel*, because he had seen God face to face; And *Jacob* left it by his last wil unto his children, in these words, *The Scepter shall not depart from* Judah, *nor a Law-giver from between his feet, til* Shilo *come*;

Ball on the Covenant, p. 49.

Walker on the Covenant p. 63.

Gen. 32. 28, 30. Seven golden cand. p. 322.

Gen. 49.

B. *Babinge*, on the text

come, That is to say, Of *Judah* shall Kings come one after another, and many in number, till at last the Lord Jesus come, who is King of Kings, and Lord of Lords. Or, as the Thargum of *Jerusalem*, and the *Onkelos* doe translate it, *untill Christ the anoynted come.*

Nom. But Sir, are you sure that this promised seed was meant of *Christ?*

Evan. the Apostle puts that out of doubt, *Gal.* 3.16. saying, *Now unto Abraham and to his seed were the promises made.* He saith not, *and to seeds*, as of many, but as of one; *and to thy seed*, which is *Christ*: and so no doubt, but these godly Patriarks did understand it.

Ant. But Sir, the great promise that was made unto them, as I conceive, and which they seemed to have most regard unto, was the land of *Canaan.*

Evan. There is no doubt but that these godly Patriarks did see their heavenly inheritance (by *Christ*) through the promise of the land of *Canaan*, as the Apostle testifieth of *Abraham Heb.* 11. saying, *He sojourned in a strange Country, and looked for a City having a foundation whose builder and maker is God*, Whereby it is evident, saith *Calvin*, that the height and eminency of *Abrahams* faith, was, the looking for an everlasting life in Heavn. The like testimony he

Instit. p. 204.

gives

gives of *Sarah*, *Isaac*, and *Jacob*, saying, *All these dyed in the faith.* Implying, that they did not expect to receive the fruit of the promise till after death: and therefore in all their travels they had before their eyes, the blessednesse of the life to come; which caused old *Jacob* to say at his death, *Lord, I have waited for thy salvation.* The which speech the *Chaldee* Paraphrases expound thus: Our father *Jacob* said not, I expect the salvation of *Gideon*, son of *Joash*, which is a temporall salvation, nor the salvation of *Sampson* son of *Manoah*, which is a transitory salvation, but the salvation of Christ the son of *David*, who shall come and bring unto himselfe the sons of *Israel*, whose salvation my soule desireth. And so you see that this Covenant made with *Abraham* in Christ, was the comfort and support of these and the rest of the godly fathers, untill their departure out of *Ægypt*.

Heb. 11. 10.

Gen. 49. 18.

Answer thon the Text.

Ant. And what followed then?

Evan. Why then Christ Jesus was most clearly manifested unto them in the Passeover lamb; for as that lamb was to be without spot, or blemish, *Exod.* 12. 5. even so was Christ, 1 *Pet.* 1. 19. And as that lamb was taken up the tenth day of the first new Moon in *March*; even so on the very same day of the same moneth, came Christ to *Jerusalem*,

Tindal in his works, p. 430. *Ainsworth* on Exod.

ruſalem, to ſuffer his paſſion. And as that Lamb was killed on the fourteenth day at even, juſt then, on the ſame day, and at the ſame houre, did Chriſt give up the ghoſt. And as the bloud of that Lambe was to be ſprinkled on the Iſraelites doores, *Exod.* 12. 7. Even ſo is the bloud of Chriſt ſprinkled on beleevers hearts by faith, 1 *Pet.* 1. 2. And their deliverance out of *Ægypt*, was a figure of their redemption by Chriſt: their paſſing through the red Sea, was a type of Baptiſme, when Chriſt ſhould come in the fleſh; And their Manna in the wilderneſſe, and water out of the Rock, did reſemble the Sacrament of the Lords Supper; and hence it is that the Apoſtle ſaith, they did all eate the ſame ſpirituall meat; and did all drinke the ſame ſpirituall drink, for they drank of that ſpirituall Rock that followed them, and that Rock was Chriſt. And when they were come to mount *Sinai*, the Lord delivered the ten Commandments unto them.

Mark. 14. 33, 34, 35.

1 Cor. 10. 2, 3, 4.

Ant. But whether were the ten Commandments, as they were delivered to them on Mount *Sinai*, the Covenant of workes, or no?

Evan. They were delivered to them as the Covenant of works.

Nom. But by your favour, ſir, you know that theſe people were the poſterity of

Abram

Abram, and therefore under that covenant of grace, which God made with their father, And therefore I do not think that they were delivered to them as the Covenant of works; For (Sir) you know the Lord never delivers the covenant of works to any that are under the covenant of grace.

Evan, Indeed 'tis true, the Lord did manifest so much love to the body of this Nation, that all the naturall seed of *Abraham* were externally, and by profession, under the Covenant of grace made with their father *Abraham*, though 'tis to be feared, many of them were still under the Covenant of works made with their father *Adam*. *Ball* on the Covenant p. 110.

Nom. But Sir, you know in the Preface to the Commandments, the Lord cals himselfe by the name of *their God* in generall, and therefore it should seem, that they were all of them the people of God.

Evan. That is nothing to the purpose, for many wicked and ungodly men, being in the visible Church, and under the externall Covenant, are called, the *chosen of God*, and the *people of God*, though they be not so; in like manner were many of these *Israelites* called the people of God, though indeed they were not so. *Ball* on the Covenant, p. 213.

Nom. But Sir, was the same Covenant of workes made with them, that was made with *Adam*?

Evan.

Ibid. p. 113. *Lightfoot, Miscela*, p, 186.

Evan. For the generall substance of the duty, the Law delivered on Mount *Sinai*, and formerly engraven in mans heart, was one and the same, so that at Mount *Sinai*, the Lord delivered no new thing, onely it came more gently to *Adam* before his fall, but after his fall came thunder with it.

Nom. I, but Sir, as your self said, the Ten Commandements, as they were written in *Adams* heart, were but the matter of the covenant of workes, and not the covenant it selfe, till the forme was annexed to them, that is to say, till God and Man were thereupon agreed: now we doe not finde that God, and these people, did agree upon any such terms at Mount *Sinai*.

Evan. No, say you so, doe you not remember that the Lord consented, and agreed, when he said, *Leviticus* 18.5. *Ye shal therfore keep my statutes and my judgments, which if a man do he shall live in them.* And in *Deut.* 27. 26. when he said, *Cursed is he that cõfirmeth not al the words of this Law to do them*? And doe you not remember, that the people consented, *Exod.* 19. 8. and agreed, when they said, *Al that the Lord hath spoken we will do*? And doth not the Apostle *Paul* give evidence, that these words were the forme of the Covenant of workes, when he saith, *Ro.* 10.5. *Moses describeth the righteousnesse*

teousnesse which is of the Law, that the man that doth these things shall live in them: and when he saith, Gal. 3.10. *For it is written, Cursed is every one that continueth not in all things which are written in the book of the law to doe them.* And in *Deut.* 4. 13. *Moses* doth in expresse termes call it a covenant, saying, And he declared unto you his Covenant, which he commanded you to performe, even ten Commandements, and hee wrote them upon Tables of stone. Now this was not the covenant of grace; for *Moses*, afterwards, *Deut.* 5. 3. speaking of this covenant, saith, *God made not this Covenant with your Fathers, but with you:* And by Fathers, all the Patriarks unto *Adam* may be meant, saith Mr. *Ainsworth*, who had the promise of the covenant of Christ: therefore if it had been the covenant of grace, he would have said, God did make this covenant with them, rather than that he did not.

Nom. And doe any of our godly and modern writers agree with you in this point?

Evan. Yea indeed, *Polanus* saith, the covenant of workes is that, in which God promiseth everlasting life unto a man, that in all respects performeth perfect obedience to the law of workes, adding thereunto threatnings of eternall death, if he shall not performe perfect obedience thereunto. God

Subsist. of Relig. octav. end p. 184. 185.

made this Covenant in the beginning with the first man *Adam*, whilst hee was in the first estate of integrity; the same covenant God did rpeat and make, againe by *Moses*, with the people of Israel And Dr. *Preston* saith, the Covenant of workes runs in these termes. *Do this and thou shalt live, and I will be thy God* This was the Covenant which was made with *Adam*, and the Covenant that is expressed by *Moses* in the Morall Law. And Mr. *Pemble* saith by the covenant of workes we understand, that we call in one word the Law, namely, that meanes of bringing man to salvation, which is by perfect obedience unto the will of God; hereof there are also two severall Administrations, the first is, with *Adam* before his fall, when immortality and happinesse was promised to man, and confirmed by an externall Symbole of the Tree of Life, upon condition that he continued obedient to God, as well in all other things, as in that particular Commandement, of not eating of the tree of knowledge, of good and evil.

New Coven. p. 317.

Vind. fid. p. 152.

The 2d administration of this Covenant, was the renewing thereof with the *Israelites* at Mount *Sinai*, where, after the light of nature, began to grow darker, and corruption had in time, worne out the characters of Religion and Vertue first graven in mans heart;

heart; God revived the Law by a compendious and full declaration of all duties required of man towards God, or his neighbour, expressed in the Decologue, according to the tenour of which Law God entered into covenant with the *Israelites*, promising to be their God, in bestowing upon them, all blessings of life and happinesse, upon condition that they would be his people, obeying all things that hee had commanded; which condition they accepted of, promising an absolute obedience, *Exod.* 19. 24. *All things which the Lord hath said, we will doe*, and also submitting themselves to all punishment, in case they disobeyed, saying, Amen to the curse of the Law; *Cursed be every one that confirmeth not all the words of the Law to do them, and all the people shall say*, Amen.

And Mr. *Walker* saith, that the first part of the Covenant, which God made with *Israel* at *Horeb*, was nothing else, but a renewing of the old Covenant of works, which God made with *Adam* in Paradise. And it is generally laid down by our Divines, that we are by Christ, delivered from the law, as it is a covenant. On Coven. p. 128. *Bolton* true boun. p. 23.

Nom. But Sir, were the children of *Israel* at this time better able to performe the condition of the covenant of workes, then either *Adam*, or any of the old Patriarks

were, that God renewed it now with them; rather then before?

Evan. No indeed, God did not renew it with them now, and not before, becauſe they were better able to keepe it, but becauſe they had more need to be made acquainted what the Covenant of workes is, than thoſe before: for though 'tis true, the ten Commandements which were at firſt perfectly written in *Adams* heart, were much obliterated by his fall, yet ſome impreſſions and reliques thereof ſtill remained, and *Adam* himſelfe was very ſenſible of his fall, and the reſt of the Fathers were holpen by traditions; and (ſaith *Cameron*) God did ſpeake to the Patriarks from Heaven, yea, and he ſpake unto them by his Angels: But now by this time ſin had almoſt obliterated and defaced the impreſſions of the Law written in their hearts, and by their being ſo long in *Ægypt*, they were ſo corrupted, that the inſtructions and ordinances of their fathers were almoſt all worne out of minde, and their fall in *Adam* was almoſt forgotten, as the Apoſtle teſtifieth, ſaying, *Before the time of the Law, ſinne was in the world, but ſinne is not imputed when there is no Law.* Nay, in that long courſe of time, betwixt *Adam* and *Moſes*, men had forgotten what was ſin; ſo that although God had made a pro-

Rom 2 15.
In M. Boult. p. 371.

Bullinger Com. pla.

Ro. 5. 13. 25.

promiſe of bleſſing to *Abraham*, and to all his ſeed that would plead intereſt in it, yet theſe people at this time were proud and ſecure, and heedleſſe of their eſtate; and though ſinne was in them, and death reigned over them; yet they being without a Law to evidence this ſinne and death unto their conſciences, they did not impute it unto themſelves, they would not owne it, nor charge themſelves with it, and ſo by conſequence found no need of pleading the promiſe made to *Abraham*; Therefore the Law entred, that *Adams* offence, and their own actuall tranſgreſſion might abound. So that now the Lord ſaw it needfull, that there ſhould be a new edition and publication of the covenant of workes, the ſooner to compell the elect unbeleever to come to Chriſt the promiſed ſeede, and that the grace of God in Chriſt to the elect believer, might appeare the more exceeding glorious; ſo that you ſee the Lords intention therein was, that they by looking upon this Covenant, might be put in mind what was their duty of old, when they were in *Adams* loynes, yea, and what was their duty ſtill, if they would ſtand to that covenant, and ſo goe the old and naturall way to worke: yea, and hereby they were alſo to ſee what was their preſent infirmity in not doing their duty that

Reynolds o the uſe of the Law. p. 584.

Rom. 5. 20.

Pemb. vind. fid. p. 155.

so they seeing an impossibility of obtaining life by that way of workes, first appointed in Paradise, they might be humbled, and more heedfully minde the promise made to their father *Abraham*, and hasten to lay hold on the *Messiah*, or promised seed.

Nom. Then Sir, it seemeth that the Lord did not renew the Covenant of workes with them, to the intent that they should obtaine eternall life by their yeelding obedience to it.

Evan. No indeed, GOD never made the Covenant of workes with any man, since the fall, either with expectation that he should fulfill it, or to give him life by it, for God never appoints any thing to an end, to the which it is utterly unsutable, and improper. Now the Law, as it is the covenant of workes, is become weake and improfitable to the purpose of salvation, and therefore God never appointed it to man since the fall, to that end. And besides, it is manifest, that the purpose of God, in the covenant made with *Abraham*, was, to give life and salvation by grace and promise; and therefore his purpose in renewing the Covenant of workes, was not, neither could be to give life and salvation by working, for then there would have been contradictions in the covenants, and instability in him that made them. Wherefore let no man imagine that God

Bolton true doun. *p.* 132, 158.

Reynolds on the use of the Law.

God publiſhed the covenant of workes on Mount *Sinai*, as though he had been mutable, and ſo changed his determination in that Covenant made with *Abraham*, neither yet let any man ſuppoſe, that GOD now in proceſſe of time, had found out a better way for mans ſalvation, then hee knew before; for as the Covenant of grace made with *Abraham*, had beene needleſſe, if the Covenant of workes made with *Adam*, would have given him and his believing ſeede life; ſo after the Covenant of grace was once made, it was needleſſe to renew the Covenant of workes, to the end that righteouſneſſe and life ſhould be had by the obſervation of it; the which will yet more evidently appeare, if we conſider that, the Apoſtle, ſpeaking of the covenant of workes, as it was given on Mount *Sinai*, ſaith, *It was added becauſe of tranſgreſſion.* It was not ſet up as a ſolid rule of righteouſneſſe, as it was given to *Adam* in Paradiſe, but was added, or put too: It was not ſet up as a thing in groſſe by it ſelfe.

D *Willet* on Exod. 10.

Pemb. vindi. fid. p. 154.

Gal. 3. 19. *Reynolds* on the uſe of the Law. Ib.d.

Nom. Then Sir, it ſhould ſeem that the covenant of workes was added to the covenant of grace, to make it more compleat.

Evan. O no, you are not ſo to underſtand the Apoſtle, as though it were added by way of ingrediency, as a part of the co-

Marshal Infants Baptis. venant of grace, as if that covenant had beene incompleate without the covenant of workes, for then the same covenant should have consisted of contradictory materials, and so it should have overthrown it selfe; for, saith the Apostle, *If it be by grace, then*

Rom. 11. 6. *is it no more of workes; otherwise grace is no more grace; But if it be of works, then is it no more of grace, otherwise work is no more work.* But it was added by way of subserviency and attendance, the better to advance and make effectuall the covenant of grace, so that although the same covenant that was made with *Adam*, was renewed on Mount

Bolton true boun. p. 157. *Sinai*, yet I say still, it was not for the same purpose; for this was it God aimed at, in making the covenent of workes with man in innocency, to have that which was his due from man. But God made it with the Israelites for no other end, then that man being thereby convinced of his weakneſſe, might flie to Christ; so that it was renewed onely to helpe forward and introduce another, and a better covenant, and so to be a manuduction unto Christ, *viz.* to discover sin, to waken the conscience, and convince them of their owne impotency, and so to drive them out of themselves to Christ. Know it then, I beseech you, that all this while there was no other way of life given, either in whole,

whole, or in part, then the covenant of grace, all this while God did but pursue the designe of his own grace; And therefore was there no inconstancy, either in Gods will, or acts; only such was his mercy, that he subordinated the covenant of workes, and made it subservient to the covenant of grace, and so to tend to Evangelicall purposes. *Reynolds on the use of the Law.*

Nom. But yet, Sir, me thinkes it is somewhat strange, that the Lord should put them upon doing the Law, and also promise them life for doing, and yet never intend it.

Evan. Though he did so, yet did he neither require of them that which was unjust, nor yet dissemble with them in the promise; for the Lord may justly require perfect obedience at all mens hands, by vertue of that Covenant which was made with them in *Adam*, and if any man could yeeld perfect obedience to the law, both in doing and suffering, he should have eternall life, for wee may not deny (saith *Calvin*) but that the reward of eternall salvation, belongeth to the upright obedience of the law, but GOD knew well enough, that the Israelites were never able to yeeld such an obedience, and yet he saw it meet, to propound eternall life to them upon those termes, that so he might speake to them in their own humour, as indeed it was meet, for they swelled with mad affiance *Cal. Instit. p. 157.* *Pemble, vind. fid. p. 164.* *Inst. p. 159.*

affiance in themselves, saying, All that the Lord commandeth we will doe, and be obedient, Well, said the Lord, if you will needes be doing, Why, here is a Law to be kept, and if you can fully observe the righteousnesse of it, you shall be saved, sending them of purpose to the Law, to awaken and convince them, to sentence and humble them, and to make them see their owne folly in seeking for life that way; in short, to make them see the termes under which they stood, that so they might bee brought out of themselves, and expect nothing from the Law, in relation to life, but all from Christ; for how should a man see his need of life by Christ, if he doe not first see that he is fallen from the way of life? And how should hee understand how farre hee hath strayed from the way of life, unlesse he doe first finde what is that way of life? Therefore it was needfull that the Lord should deale with them after such a manner, to drive them out of themselves, and from all confidence in the workes of the law; that so by faith in Christ they might obtaine righteousnesse and life. And just so did our Saviour also deale with that young expounder of the Law, *Matt.* 19. 16. who it seemeth was sicke of the same disease, *Good Master* (saith he) *What shall I doe that I may inherit eternall*

Exod, 19. 8.

Pemble, Ibid.

Bolton true boun. p. 22.

Cal. Instit.

nall life? He doth not (saith *Calvin*) simply aske, which way, or by what meanes he should come to eternall life, but what good he should do, to get it; whereby it appeares, that hee was a proud Justitiary, one that swelled in fleshly opinion that he could keepe the Law and be saved by it, therefore he is worthily sent to the Law to worke himselfe weary, and so see need to come to Christ for rest. And thus you see that the Lord, to the former promises made to the Fathers, added a fiery Law, which he gave from Mount *Sinai* in thundring and lightning, and with a terrible voyce, to the stubborn and stiffenecked *Israel*, whereby to break and tame them, and to make them sigh and long for the promised Redeemer.

Instit. p. 402

Walker on the Covenant p. 155.

Ant. And Sir, did the Law produce this effect in them?

Evan. Yea indeed did it, as it will appear, if you consider, that although before the publishing of this Covenant, they were exceeding proud and confident of their owne strength, to doe all that the Lord would have them doe; yet when the Lord came to deale with them, as men under the Covenant of workes, in shewing himselfe a terrible Judge, sitting on the throne of Justice like a Mountain burning with fire, summoning them to come before him, by the sound of a Trumpet,

Dixon on the Heb.

yet

Heb. 12. 19, 20. yet not to touch the Mountaine without a Mediator; they were not able to endure the voyce of words, nor yet to abide that B. Babinger on Exod. 20. which was commanded, insomuch as *Moses* himselfe did feare and quake, and they did all of them so feare and fright, shake and shiver, that their Peacock-feathers were now pull'd down. This terrible shew wherein God gave his Law on mount *Sinai*, saith *Luther*, did represent the use of the Law; there was in the people of *Israel* that came out of *Ægypt* a singular holinesse, they glo- On Gal. p 153. ryed and said, Wee are the people of God, we will doe all that the Lord commandeth. Moreover *Moses* sanctified them, and bad them wash their garments, retraine from their wives, and prepare themselves against the third day, there was not one of them but he was full of holinesse; The third day *Moses* bringeth the people out of their tents to the Mountaine, in the sight of the Lord, that they might heare his voyce: what followed then? Why, when they beheld the horrible sight of the Mount, smoaking and burning, the black clouds and the lightnings flashing up and down in this horrible darknesse, and heard the sound of the Trumpet blowing long, and waxing lowder and lowder, they were afraid, and standing afarre off they said not to *Moses* as before, All that the Lord

Lord commandeth we will doe; but talke thou with us, and we will heare, but let not God talke with us, least we die: So that now they saw they were sinners, and had offended God, and therefore stood in need of a Mediator, to negotiate peace, and intreate for reconciliation between God and them, and the Lord highly approved of their words, as you may see, *Deut.*5. where *Moses* repeating what they had said, adds further; *The Lord heard the voyce of your words, when ye spake to me, and the Lord said unto me, I have heard the voyce of the words of this people, which they have spoken unto thee, they have well said, all that they have spoken,* to wit, *in desiring a Mediator:* Where I pray you take notice, that they were not commended for saying, *All that the Lord commandeth we will doe*, (No saith a godly writer) they were not praised for any other thing, then for desiring a Mediatour: Whereupon the Lord promised Christ unto them, even as *Moses* testifieth, saying, *The Lord thy God shall raise up unto thee, a Prophet like unto me, from amõg you, even of your brethrẽ, unto him shal you hearken, according to all that thou desiredst of the Lord thy God in* Horeb, *in the day of the assembly, when thou saidst, let me hear the voyce of the Lord my God no more, nor see this great fire any more, that I die not: and the Lord said unto me,*

Walker on the Covenant p. 70.

The Author of the benefit of Christs death: *Ainsworth* on Deut. 18. 15, 16, 17, 28.

me, They have well ſpoken, I will raiſe them up a Prophet from among their brethren like unto thee, and I wil put my words in his mouth, and he ſhall ſpeake unto them all that I command him. And to aſſure us that Chriſt was the Prophet here ſpoken of, he himſelfe ſaith unto the Jewes, *If yee had beleeved* Moſes, *yee would have beleeved me; for he wrote of me.* And that this was it which he wrote of him, the Apoſtle *Peter* witneſſeth, *Acts* 3. 22. and ſo doth the Martyr *Stephen*, *Acts* 7. 37. Thus you ſee, when the Lord had by meanes of the covenant of workes made with *Adam*, humbled them, and made them ſigh for Chriſt the promiſed ſeed, he renewed the promiſe with them, yea, and the covenant of grace made with *Abraham*.

Joh. 3. 25.

Ant. I pray, Sir, how doth it appeare, that the Lord renewed that covenant with them?

Evan. It doth plainly appeare, in that the Lord gave them, by *Moſes*, the Leviticall Lawes, and ordained the Tabernacle, the Arke, and the Mercy-ſeat, which were all Types of Chriſt: Moreover, *The Lord called unto* Moſes, *and ſpake unto him out of the Tabernacle, and commanded him to write the Leviticall Lawes, and the Tabernacle-Ordinances*, telling him withall, *That after the tenour of theſe words, he had made a Covenant with him, and with* Iſrael: *ſo* Moſes

Levit. 1. 1.

Exod. 34. 27.

ſes *wrote thoſe Lawes, not in Tables of ſtone,* but in an authenticall Booke, ſaith *Ainſworth*, called the Booke of the covenant, which booke *Moſes* read in the audience of the people, *Exod.* 24. 7. *And the people conſented unto it*: Then *Moſes* having before ſent young men of the children of *Iſrael*, who were firſt borne, and therefore Prieſts, untill the time of the Levites, to offer ſacrifice of burnt offerings, and peace-offerings unto the LORD; *He tooke the blond, and ſprinkled it on the people, and ſaid, Behold the bloud of the Covenant, which the Lord hath made with you, concerning theſe things*, whereby they were taught, that by vertue of blood, this covenant betwixt GOD and them was confirmed, and that *Chriſt* by his bloud ſhed ſhould ſatisfie for their ſinnes, for indeed the covenant of grace was before the coming of *Chriſt*, ſealed by his blood in Tipes and Figures.

Exod. 24. 4. On the Text.

Ainſworth

Dixon on the Heb.

Walker on the Covenant p. 13.

Ant. But Sir, was this every way the ſame covenant that was made with *Abraham*?

Evan. Surely, I doe beleeve, that reverend *Bullinger* ſpake very truly, when hee ſaid, that GOD gave unto theſe people no other Religion, in nature, ſubſtance, and matter it ſelfe, differing from the laws of their Fathers, though for ſome reſpects hee ad-

Com. pla. Eng.

added thereunto many Ceremonies, and certain Ordinances, the which hee did to keepe their minds in expectation of the comming of Christ, whom hee had promised unto them; and to confirme them in looking for him, lest they should waxe faint: And as the Lord did thus by the Ceremonies, as it were, lead them by the hand to Christ, so did hee make them a promise of the land of *Canaan*, and outward prosperity in it, as a type of heaven, and eternall happinesse, so that the Lord dealt with them, as children in their infancy, and under age, leading them on by the helpe of earthly things, to heavenly and spirituall, because they were but young and tender, and had not that measure and abundance of spirit, which he hath bestowed upon his people, now under the Gospel.

Cal. Instit. lib. 2.

Calv. Instit. P. 57.

Bolton true boun. p. 259

Ant. And Sir, doe you thinke that these *Israelites* at this time did see Christ, and salvation by him, in these Types and shaddowes?

Evan. Yea, there is no doubt but *Moses* and the rest of the beleevers among the Jewes did see Christ in them, for saith godly *Tindall*, though all the Sacrifices and Ceremonies had a star-light of Christ, yet some of them had the light of the broad day a little before the Sun-rising, and did expresse him

In his preface to *Levit.*

him with the circumstances and vertue of his death, so plainly, as if his passion had been acted upon a Scaffold, in so much, saith he, that I am fully perswaded, and cannot but beleeve, that God had shewed *Moses* the secrets of Christ, and the very manner of his death aforehand, and therefore no doubt but that they offered their sacrifices by faith in the *Messiah* (as the Apostle testifieth of *Abel*) I say, there is no question, but every spirituall beleeving Jew, when he brought his sacrifice to be offered, and according to the Lords command, laid his hands upon it: whilst it was yet alive, he did from his heart acknowledge, that he himselfe had deserved to die, but by the mercy of God he was saved, and his desert laid upon the beast, and as that beast was to dye, and be offered in sacrifice for him, so did he beleeve, that the *Messiah* should come and dye for him, upon whom he put his hands, that is, laid all his iniquities by the hand of faith. So that as *Beza* saith, the Sacrifices were to them holy mysteries, in which, as in certain glasses, they did both see themselves, to their owne condemnation before God, and also beheld the mercy of God in the promised *Messiah*, in time to be exhibited; And therefore, saith *Calvin*, the sacrifices and satisfactory offerings, were called

Heb. 11.

Levit. 1 4.

B. *Babingt.* on the Text.

On *Job.* 1.

Inst p. 239.

Ibid. 152. *Ashemoth*, which word properly signifieth sin it self, to shew that Jesus Christ was to come and performe a perfect expiation, by giving his own soul to be an *Asham*, that is, a satisfactory oblation.

Wherefore you may assure your selfe, that as Christ was alwayes set before the Fathers in the Old Testament, to whom they might direct their faith, and as God never put them in hope of any grace, or mercy, nor never shewed himselfe good unto them without Christ; even so the godly in the Old Testament, knew Christ by whom they did injoy these promises of God, and were joyned to him. And indeed, the promise of salvation never stood firme till it came to Christ: and there was their comfort in all their troubles and distresses, according as it is said of *Moses*, *He endured, as seeing him who is invisible, esteeming the reproach of Christ greater riches, than the treasures of Egypt, for he had respect to the recompence of reward.*

Heb. 11. 26. 27.

Alleaged by Dilib. Reg. And so (as *Ignatius* saith) the Prophets were Christs servants, who foreseeing him in spirit, both waited for him as their Master, and looked for him as their Lord and Saviour, saying, *He shall come and save us.*

Cal. Instit. p. 207. And so, saith *Calvin*, so oft as the Prophets speak of the blessednesse of the faithfull, the

the perfect Image that they have painted thereof, was such, as might ravish mens minds out of the earth, and of necessity raise them up to the consideration of the felicity of the life to come, so that we may assuredly conclude with *Luther*, that all the Fathers, Prophets, and holy Kings were righteous, and saved by faith in Christ to come: and so indeed, as *Calvin* saith, were partakers of all one salvation with us. On Gal. I am sure. *Inst* p. 98.

Ant. But Sir, the Scripture seeems to hold forth, as though they were saved one way, and we another way, for you know the Prophet *Jeremiah* makes mention of a two-fold Covenant, therefore it is somewhat strange to mee, that they should bee partakers of one way of salvation with us.

Evan. Indeed it is true, the LORD did bequeath unto the Fathers Righteousnesse, Life, and eternall Salvation in and through Christ the Mediatour, being not yet come in the flesh, but promised: And unto us in the new Testament, he gives and bequeaths them to us, in and through Christ, being already come, and having actually purchased them for us; and the Covenant of grace was before the comming of Christ, sealed by his blood, in Types and Figures, and at his death in his flesh it was fully sealed, and *Walker* on the Covenant

ratified, by his very bloud, actually and in very deed ſhed for our ſins: And the Old Covenant in reſpect of the outward form, and manner of ſealing was temporary, and changeable, and therefore the Types ceaſed, and onely the ſubſtance remains firme, but the Seals of the new are unchangeable, being commemorative, and *ſhall ſhew the Lords death untill his coming again*: And their Covenant did firſt and chiefly promiſe earthly bleſſings, and in and under theſe it did ſignifie and promiſe all ſpirituall bleſsings and ſalvation, but our Covenant promiſeth Chriſt and his bleſsings in the firſt place, and after them earthly bleſsings.

Theſe and ſome other circumſtantiall differences in regard of adminiſtration, there was betwixt their way of ſalvation, or Covenant of Grace, and ours, which moved the Author to the *Hebrews*, to call theirs old, and ours new; but in regard of ſubſtance they were all one, and the very ſame, for in all Covenants, this is a certain rule, if the ſubject matter, the fruit, and the conditions be the ſame, then is the Covenant the ſame: but in theſe Covenants Jeſus Chriſt is the ſubject matter of both, ſalvation the fruit of both, and faith the condition of both; therefore I ſay, though they bee called two, yet they are but one;

Heb. 8. 8.

Urſin. Cat. I. 129.

the

the which is confirmed by two faithfull witneſſes. The one is the Apoſtle *Peter*, who ſaith, *Act.*15. 11. *Wee beleeve through the grace of our Lord Jeſus Chriſt, that wee ſhall be ſaved, even as they did*, meaning the Fathers in the Old Teſtament, as is evident in the verſe next before. The other is the Apoſtle *Paul*, who ſaith, *Abraham beleeved God, and it was accounted to him for righteouſneſs, know ye therefore that they which are of the faith, the ſame are the children of Abraham*; by which teſtimony ſaith *Luther*, we may ſee that the faith of our Fathers in the old Teſtament, and ours in the New is all one in ſubſtance.

Gal. 3. 6, 7.

On Gal. p. 116.

Ant. But could they that lived ſo long before Chriſt, apprehend his righteouſneſs by Faith for their Juſtification, and ſalvation?

Evan. Yea indeed, for as Maſter *Forbes* truly ſaith, It is as eaſie for faith to apprehend righteouſneſs to come, as it is to apprehend righteouſneſs that is paſt: wherefore as Chriſts birth, obedience, and death were in the Old Teſtament as effectuall to ſave ſinners, as now they are; ſo all the faithful forefathers from the beginning did partake of the ſame grace with us, by beleeving in the ſame Jeſus Chriſt, and ſo were juſtified by his righteouſneſſe, and ſaved eternally

On Juſt. P. 90.

Walker on the Covenant P. 122.

29. nally by faith in him: it was by vertue of the death of Christ, that *Enoch* was translated, that he should not see death, and *Elias* was taken up into heaven, by vertue of Christs Resurrection and Ascention: so that from the Worlds beginning, to the end thereof, the salvation of sinners is onely by
13. 8. Jesus Christ, as it is written, *Jesus Christ yesterday, and to day, and the same for ever.*

Ant. Why then, Sir, it seemes that those who were saved amongst the Jewes, were not saved by the works of the Law?

Evan. No indeed, they were neither justified nor saved, either by the works of the Morall Law, or the Ceremoniall Law; for as you heard before, the Morrall Law being delivered unto them, with great terror, and under most dreadful penalties, they did find in themselves an impossibility of keeping it, and so were driven to seek help of a Mediator, even Jesus Christ, of whom *Moses* was to them a typicall Mediator, so that the Morall Law did drive them to the Ceremoniall Law, which was their Gospell, and their Christ in a figure, for that the ceremonies did prefigure Christ, direct unto him, and require faith in him, is a thing acknowledged and confessed by all men.

Marshall of Infants Baptism.

Bil on the Covenant, p. 119.

Nom. But Sir, I suppose though beliefvers

vers amongst the Jewes were not justified and saved by the workes of the law, yet was it a rule of their obedience.

Evan. It is very true indeed, the law of the ten Commandements was a rule for their obedience. Yet not as it came from Mount *Sinai*, but rather as it came from Mount *Sion*, not as it was the law, or covenant of workes but as it was the law of Christ, the which will appeare, if you consider, that after the Lord had renewed with them the covenant of grace, as you heard before, *Exod.* 24. at the beginning the Lord said unto *Moses*, verf. 12. *Come up to me into the Mount, and be there, and I will give thee tables of stone, and a law that thou maist teach them*; and after the Lord had thus written them the second time with his owne finger, he delivered them to *Moses*, commanding him to provide an Arke to put them into, which was not onely for the safe keeping of them, but also to cover the forme of the covenant of workes, that was formerly upon them, that believers might not perceive it; for the Arke was a notable type of Christ, and therefore the putting of them therein, did shew that they were perfectly fulfilled in him, Christ being the end of the Law, for righteousnesse, to every one that believeth, the which was yet more clearly manifest in

Deut. 9. 10. Deut. 10. 5.

Reynolds on Psalm 110, p. 35.

Rom. 10. 4.

olton true oun. p. 52, that the Booke of the Law was placed between the Cherubins, and upon the Mercy-seat, to assure beleevers, that the Law now came to them from the Mercy-seat, for there the LORD promised to meet *Moses*, and xod. 25.22. to commune with him of all things which hee would give him in commandement to them.

Ant But Sir, was the form quite taken away, so as the ten Commandements were no more the Covenant of workes?

Evan. Oh no, you are not so to understand it: for the form of the covenant of works, as well as the matter, (on Gods part) came immediately from God himselfe, and so consequently is eternall like himself, whence it is that our Saviour saith, *Mat.* 5. 18. *Till heaven and earth passe, one jot, or one tittle shall in no wise passe from the Law, till all be fulfilled:* so that either man himself, or some other for him, must perform, or fulfill the condition of the Law, as it is the Covenant of workes, or else he remaines still under it in a damnable condition: but now Christ hath fulfilled it for all beleevers, and therefore I said the forme of the Covenant of workes was covered, or taken away, as touching the believing Jews; but yet was it neither taken away in it selfe, nor yet as touching the unbelieving Jewes.

Nom.

Nom. Was the Law then ſtill of uſe to them, as it was the covenant of workes?

Evan. Yea indeed.

Ant. I pray you Sir, ſhew of what uſe it was to them.

Evan. I remember *Luther* ſaith, there be two ſorts of unrighteous perſons, or unbeleevers, the one to be juſtified, and the other not to be juſtified; even ſo was there among the Jewes. Now to them that were to be juſtified, as you have heard it, it was ſtill of uſe to bring them to Chriſt, as the Apoſtle ſaith, *Gal* 3. 24. *The Law was our Schoolemaſter untill Chriſt, that we might be made righteous by faith,* that is to ſay, the Morall Law did teach and ſhew them what they ſhould doe, and ſo what they did not, and this made them goe to the ceremoniall law, and by that they were taught that Chriſt had done it for them, the which they beleeving, were made righteous by faith in him. And to the ſecond ſort it was of uſe, to ſhew them what was good, and what was evill, and to be as a bridle to them to reſtrain them from evill and as a motive to move them to good, for feare of puniſhment, or hope of reward in this life; which though it was but a forced and conſtrained obedience, yet was it neceſſary for the publike Common-wealth, the quiet thereof being thereby the better maintained? On Gal. p. 171.

Calv. Inſt. p. 167.

tained? and though thereby they could neither escape death, nor yet obtain eternall life, for want of perfect obedience; yet the more obedience they yeilded thereunto, the more they were freed from temporall calamities, and possessed with temporall blessings, according as the Lord promised and threatned, *Deut.* 28.

Ant. But Sir, in that place the Lord seemeth to speak to his own people, and yet to speak according to the tenour of the covenant of works, which hath made me think, that believers, in the Old Testament, were partly under the covenant of works.

Evan. Doe you not remember how I told you before, that the LORD did manifest so much love to the body of that nation, that the whole posterity of *Abraham* were brought under a state-covenant, or nationall Church, so that for the believers sakes, he infolded the unbelievers in the compact, whereupon the Lord was pleased to call them all by the name of *his people*, as well unbelievers as believers, and to be called *their God*. And though the Lord did there speake according to the tenor of the covenant of works, yet I see no reason, why hee might not direct and intend his speech to believers also, and yet they remaine onely under the covenant of grace.

Ant.

Ant. Why Sir? you said that the Lord did speak to them out of the tabernacle, and from the mercy-seat: and that doubtlesse was according to the tenor of the covenant of grace, and not according to the tenor of the Covenant of works.

Evan. I pray you take notice, that after the LORD had pronounced all those blessings and curses, *Deut.* 28. in the beginning of the 29. chapt. it is said, *These are the words of the covenant which the Lord commanded* Moses *to make with the children of Israel in the land of Moab, beside the covenant which he made with them in* Horeb. Whereby it doth appear to me, that this was not the covenant of works which was delivered to them on mount *Sinai*, for the form of that covenant was eternall blessings and curses, but the form of this covenant was temporall blessings and curses, so that this rather seems to be the Pedagogie of the law, than the covenant of works; for at that time these people seemed to be carried by temporall promises in the ways of obedience, and deterred by temporall threatnings from the wayes of disobedience: God dealing with them as in their infancy and under-age, and so leades them on and allures them, and fears them by such respects as these, because they had but a small measure of the Spirit.

Nom.

Nom. But Sir, Was not the matter of that Covenant, and this, all one?

Evan. Yea indeed, the Tenne Commandements were the matter of both Covenants, only they differed in the forms.

Ant. Then Sir, it seems that the Promises and threatnings contained in the old Testament, were but temporarie and terrestriall, only concerning the good and evill things of this life.

Evan. This we are to know, that like as the Lord by his Prophets gave the people in the old Testament many exhortations to be obedient to his Commandements, and many dehortations from disobedience thereunto, even so did he back them with many promises and threatnings concerning things temporall, as these, and the like Scriptures do witnesse, *Isa.* 1. 10. *Hear the word of the Lord yee Rulers of Sodom, give ear unto the Law of our God, yee people of Gomorrah? If ye be willing and obedient, ye shall eat the good things of the Land; but if yee refuse and rebell, ye shall be devoured with the Sword for the mouth of the Lord hath spoken it.* And *Jer.* 7. 3. *Amend your wayes and your doings, and I will cause you to dwell in this place: But yee steal, murder, commit adultery, and swear falsly by my Name; therefore*

Ver. 19, 20.

Verse 9.

fore thus ſaith the Lord GOD, behold mine anger and my fury ſhall be powred out upon this place. And ſurely there be two reaſons why the Lord did ſo: Firſt, becauſe as all men are born under the Covenant of works. they are naturally prone to conceive, that the favour of God, and all good things doe depend and follow upon their obedience to the Law; and that the wrath of GOD, and all evill things, doe depend upon, and follow their diſobedience to it; And that mans chiefe happineſſe is to bee had and found in terreſtriall Paradiſe, even in the good things of this life. So the people of the Old Teſtament being neereſt to *Adams* Covenant and Paradiſe, were moſt prone to ſuch conceits. And ſecondly, becauſe the Covenant of Grace, and Celeſtiall Paradiſe, were but little mentioned in the Old Teſtament, they, for the moſt part, had but a glimmering knowledge of them, and ſo could not yeeld obedience freely, as ſonnes: Therefore the Lord ſaw it meet to move them to yeeld obedience to his Laws, by their own motives, and as ſervants or children under age. Verſe 20.

Ant. And were both beleevers and unbeleevers, that is, ſuch as were under the Covenant of Grace, and ſuch as were under the Covenant of Workes, equally

and

and alike subject, as well to have the calamities of this life inflicted upon them for their disobedience, as the blessings of this life conferred upon them for their obedience?

Evan. Surely the words of the Preacher doe take place here, when hee saith; *All things come alike to all, there is one event to the righteous, and to the wicked.* Were not *Moses* and *Aaron*, for their disobedience, hindred from entring into the Land of *Canaan*, as well as others? And was not *Josiah*, for his disobedience to GODS command slain in the valley of *Megiddo*? Therefore assure your selfe, that when beleevers in the Old Testament, did transgresse Gods Commandments, Gods temporall wrath went out against them, and was manifest in temporall calamities that befell them as well as others, only here was the difference, The beleevers temporall calamities had no eternal calamities included in them, nor following of them, and their temporall blessings had eternall blessings included in them, and following of them. And the unbeleevers temporall blessings had no eternall blessings included in them, nor following of them, and their temporall calamities had eternall calamities included in them, and following of them.

Eccl. 9. 2.

Num. 20. 12. 2 Chron. 35. 21, 22.

Num. 16. 46.

Ant.

Ant. Then Sir, it ſeemeth that all obedience, that any of the Jews did yeeld to Gods Commandements, was for fear of temporall puniſhment, and in hope of temporall reward?

Evan. Surely the Scripture ſeems to hold forth, that there were three ſeverall ſorts of people amongſt the Jews, who endeavoured to keep the law of God, and they did all of them differ in their ends.

The firſt ſort of them, were true beleevers, who according to the meaſure of their faith, did beleeve the reſurrection of their bodies after death, and eternall life in glory, and that it was to be obtained, not by the workes of the Law, but by faith in the *Meſſiah*, or promiſed ſeed: And anſwerably as they beleeved this, anſwerably they yeelded obedience to the Law freely, without feare of puniſhment, or hope of reward; but alas, the ſpirit of faith was very weake in the moſt of them, and the ſpirit of bondage very ſtrong, and therefore they ſtood in need to be induced and conſtrained to obedience, for fear of puniſhment, and hope of reward.

The ſecond ſort of them, were the Sadduces and their ſect, and theſe did not beleeve that there was any reſurrection, nor any life, but the life of this world, and yet Mat. 22.23.

they

Bolton true boun, p. 259.

they endeavoured to keepe the law, that God might bleſſe them here, and that it might goe well with them in this preſent life.

The third ſort; and indeed the greateſt number of them in the future ages after *Moſes*, were the Scribes and Phariſees, and their Sects, and they held and maintained, that there was a Reſurrection to be looked for, and an eternall life after death, and therefore they endeavoured to keep the law, not onely to obtaine temporall happineſſe, but eternall alſo, for though it had pleaſed the Lord, to make known unto his people, by the Miniſtry of *Moſes*, that the Law was given not to retaine men in the confidence of their own workes, but to drive them out of themſelves, and to lead them to Chriſt the promiſed ſeed, yet after that time the Prieſts and the Levites, who were the expounders of the Law, and whom the Scribes and Phariſees did ſucceed, did ſo conceive and teach of Gods intention in giving the Law, as though it had been, that they by their obedience to it, ſhould obtaine righteouſneſſe and eternall life, and this opinion was ſo confidently maintained; and ſo generally imbraced amongſt them, that in their Booke *Mechilta*, they ſay and affirme, that there is no other Covenant but the Law, and ſo in very deed they conceived, that there was no other way

Ball on the Covenant p. 114.

Perkins on Chriſt. Serm. on the Moun.

Muſculus.

Com. pla. p. 188.

to

to eternall life then the covenant of workes.

Ant. Surely then it seemes they did not understand and consider, that the law, as it is the covenant of workes, doth not only binde the outward man, but also the inward man, even the soule and spirit, and requires all holy thoughts, motions, and dispositions of the heart and soule.

Evan. Oh no, they neither taught it, nor understood it, so spiritually, neither could they be perswaded, that the Law doth require so much at mans hands; for they first laid this downe for a certaine truth, that God gave the Law for man to be justified and saved by his obedience to it, and that therefore there must needs bee a power in man to doe all that it requireth, or else God would never have required it, and therefore whereas they should have first considered, what a streight rule the Law of God is, and then have brought mans heart, and have laid it to it; they, contrariwise, first considered what a crooked rule mans heart is, and then sought to make the Law like unto it, and so indeed they expounded the Law litterally, teaching and holding, that the righteousnesse which the Law required, was but an externall righteousnesse, consisting in the outward observation of the Law, as you may see by the testimony of our Saviour,

Gray in his serm. of the perfection of a Christian.

Matt. 5. So that according to their exposition, it was possible for a man to fulfill the Law perfectly, and so to be justified and saved by his obedience to it.

Ant. But, Sir, doe you thinke the Scribes and Pharisees, and their Sect, did yeeld perfect obedience to the Law, according to their own exposition.

Evan. No indeed, I think very few of them, if any at all.

Ant. Why, what hopes could they then have to be justified and saved, when they transgressed any of the Commandements?

In his preface to the Rom. exp.

Evan. *Peter Martyr* tels us, that when they chanced to transgresse any of the Ten Commandements, they had their sacrifices to make satisfaction (as they conceived) for they looked upon their sacrifices without their significations: and so had a false faith in them, thinking that the bare worke was a sacrifice acceptable to GOD: In a word, they conceived, that the blood of Buls and Goats would take away sinne: And so what they wanted of fulfilling the Morall Law, they thought to make up in the Ceremoniall Law: and thus they seperated Christ from their Sacrifices, thinking they had discharged their duty very well, when they had sacrificed and offered their offerings, not considering, that the imperfection

Tindall on Mar.

Bolton true bound. p. 161.

of

of the Typicall Law, (which as the Apoſtle ſaith) made nothing perfect, ſhould have lead them to find perfection in Chriſt : but they generally reſted in the work done, in the Ceremoniall Law, even as they had done in the Morall Law, though they themſelves were unable to doe the one, and the other was as inſufficient to help them. And thus, *Iſrael which followed the Law of righteouſnes did not attain to the Law of righteouſneſs, becauſe they ſought it not by faith, but as it were by the works of the Law, for they being ignorant of the righteouſnes of God, and going about to eſtabliſh their own righteouſneſs, did not ſubmit themſelves to the righteouſneſs of God.* Heb. 7. 9. Rom. 9. 31. 32 Rom. 10. 3.

Ant. Then Sir, it ſeemeth there were but very few of them that had a clear ſight and knowledge of Chriſt.

Evan. It is very true indeed, for generally there was ſuch a vail of ignorance over their hearts, or ſuch a vail of blindneſs over their minds, that it made their ſpiritual eie-ſight ſo weak and dim, that they were no more able to ſee Chriſt the Son of righteouſneſs, to the end of the Law, then the weak eie of man is able to behold the bright Sun when it ſhineth in its full ſtrength ; And therefore we read, *Exod.* 34. 30. that when *Moſes* face did ſhine by reaſon of the Lords talking with him, and telling Mal. 4. 2.

him of the glorious riches of his free grace in Jesus Christ, and giving unto him the ten Commandments written in Tables of Stone as the Covenant of workes, to drive the people out of confidence in themselves, and their own legall righteousnesse unto Jesus Christ and his righteousnes; the people were not able to behold his face, (that is to say) by reason of the weaknesse and dimnesse of their spirituall eye-sight, they were not able to see and understand the spirituall sense of the Law, to wit, that the Lords end or intent in giving them the Law, as a Covenant of Works; and as the Apostle calls it, the
2 Cor. 3. 7, 9. Ministration of condemnation and death, was to drive them out of themselves to Christ, and
Vers. 13. that then it was to be abolished to them, as it was the covenant of Works. And therefore *Moses* put the cloudy vail of shaddowing
Exo. 34. 35. ceremonies over his face that they might be the better able to behold it, that is to say, that they might bee the better able to see through them, and understand that Christ is the end of the Law for righteousnesse, to e-
Rom. 10. 4. very one that believeth; for *Moses* face saith godly *Tindall*, is the law rightly understood. And yet alas, by reason that the Priests and Levites in former times, and the Scribes and Pharisees in after times, were the blind
Mat. 15. 14. leaders of the blind; the generality of them were

were ſo addicted to the letter of the Law, (and that both Morrall and Ceremoniall) that they uſed it not as Pedagogie to Chriſt, but terminated their eye in the letter and ſhadow, and did not ſee through them to the ſpirituall ſubſtance which is Jeſus Chriſt; eſpecially in the future ages after *Moſes*, for at the time of Chriſts comming in the fleſh, I remember but two, to wit, *Simeon* and *Anna*, that deſired him or looked for him as a ſpirituall Saviour to ſave them from ſin and wrath, for though all of them had in their mouthes the Meſſiah (ſaith *Calvin*) and the bleſſed eſtate of the Kingdome of *David*, yet they dreamed that this Meſſiah ſhould be ſome great Monarch that ſhould come in outward pompe and power, and ſave and deliver them from that bondage which they were in under the *Romans*, of which bondage they were ſenſible and weary; but as for their ſpirituall bondage under the law, ſinne, and wrath, they were not at all ſenſible, and all becauſe their blind guides had turned the whole Law into a Covenant of works, to be done for juſtification and ſalvation, yea and ſuch a Covenant as they were able to keep and fulfill; if not by the doing of the Morall Law, yet by their offering ſacrifices in the ceremoniall law, and for this cauſe our Saviour in his Ser-

2 Cor. 3. 17.

Harmo. p. 87

men upon the Mount, took occasion to expound the morall Law truly and spiritually, removing that false literall glosse which the Scribes and Pharisees had put upon it, that men might see how impossible it is for any meer man to fulfill it, and so consequently to have justification and salvation by it. And at the death of Christ the vail of the Temple was rent in twain from the top to the bottome, to shew, saith *Tindall*, that the shaddows of *Moses* law should now vanish away at the flourishing light of the Gospel: And after the death of Christ, his Apostles did both by their preaching and writing labour to make men understand, that all the Sacrifices and Ceremonies, were but Types of Christ; and therefore he being now come, they were of no further use, witnesse that divine and spirituall Epistle written to the *Hebrews*, yet notwithstanding we may say of the *Jewes* at this day, as the Apostle did in his time, even untill this day remaineth the same vail untaken away in the reading of *Moses*, the Lord in mercy remove it in his due time.

Mat. 27 51. Marbeck. com pla. p. 112.

Ant. Well, Sir, I had thought that Gods Covenant with the *Jews* had been a mixt Covenant, and that they had been partly under the covenant of works, but now I perceive there was little difference betwixt their Covenant of grace and ours. *Evan.*

Evan. Truly the oppoſition betwixt the Jews Covenant of grace and ours, was chiefly of their own making, they ſhould have been driven to Chriſt by the Law, but they expected life in obedience to it, and this was their great errour and miſtake. *Bolton* true boun. *p.* 160.

Ant. And ſurely Sir, it is no great marveil, though they in this point did ſo much erre and miſtake, who had the Covenant of grace made known to them ſo darkly, when many amongſt us, who have it more clearly manifeſt, doe the like.

Evan. And truly, it is no marveil, though all men naturally doe ſo, for man naturally, doth apprehend God to be the great Maſter of Heaven, and himſelfe to be his ſervant, and that therefore hee muſt doe his worke before he can have his wages, and the more worke he doth, the better wages hee ſhall have. And hence it was, that when *Ariſtotle* came to ſpeake of bleſſedneſſe, and to pitch upon the next meanes to that end, he ſaid, it was operation and working, with whom alſo agreeth *Pythagoras*, when hee ſaith, it is mans felicity to be like unto God, (as how) by becomming righteous and holy, and let us not marveil, that theſe men did ſo erre, who never heard of Chriſt, nor of the Covenant of Grace, when thoſe to whom it was made known by the Apoſtles Trueneſſe of chriſt. Relig.

of Christ did the like, witnesse those, to whom the Apostle *Paul* wrote his Epistles, and especially the *Galathians*; for although hee had by his preaching, when he was present with them, made known unto them the doctrine of the Covenant of grace, yet after his departure, through the seducement of false Teachers, they were soon turned to the Covenant of workes, and sought to bee justified, either in whole, or in part by it, as you may see if you doe seriously consider that Epistle; (nay, what saith *Luther*?) it is, saith he, the generall opinion of mans reason throughout the whole World, That righteousnesse is gotten by the works of the Law, and the reason is, because the Covenant of workes was ingendred in the mindes of men, in the very creation, so that man, naturally, can judge no otherwise of the law, then as of a Covenant of workes, which was given to make righteous, and to give life and salvation, this pernicious opinion of the Law, that it justifieth and maketh righteous before God (saith *Luther* againe) is so deeply rooted in mans reason, and all mankinde are so wrapped in it, that they can hardly get out, yea, I my selfe, saith he, have now preached the Gospel almost twenty yeares, and have beene exercised in the same daily, by reading and writing, so that I may well

On Gal. p. 133.

Chos. Serm. p. 168.

well ſeeme to be rid of this wicked opinion, yet notwithſtanding, I now and then feele this old filth cleave to my heart, whereby it commeth to paſſe, that I would willingly ſo have to doe with God, that I would bring ſomething with my ſelfe, becauſe of which he ſhould give me his grace; nay, it is to be feared, that (as you ſaid) many amongſt us, who have more meanes of light ordinarily than ever *Luther*, or any before him, had, who yet notwithſtanding, doe either wholly, or in part, expect juſtification and acceptation by the workes of the Law.

Ant. Sir, I am verily perſwaded, that there be very many in the City of *London*, that are carried with a blinde prepoſterous zeale after their owne good workes and weldoings, ſecretly ſeeking to become holy, juſt, and righteous before God, by their diligent keeping and carefull walking in all Gods Commandements, and yet no man can perſwade them that they doe ſo, and truly, Sir, I am verily perſwaded, that this our neighbour and friend *Nomiſta* is one of them.

Evan. Alas! there are a thouſand in the world that make a Chriſt of their workes, and here is their undoing, &c. They look for righteouſneſſe and acceptation more in the precept than in the promiſe, in the Law then in the Goſpel, in working, then in believing, and

Bolton true bound, p. 9

ge 162. and so miscarry many poore ignorant soules amongst us, when wee bid them obey and doe duties, they can thinke of nothing, but working themselves to life, when they are troubled, they must licke themselves whole, when wounded, they must run to the salve of duties, and streame of performances, and neglect Christ. Nay, it is to be feared, that there bee divers, who in words are able to distinguish betweene the Law and the Gosspel, and in their judgemeuts hold and maintaine, that man is justified by faith, without the workes of the Law, and yet in effect and practise, that is to say, in heart and conscience doe otherwise, and there is some touch of this in us all, otherwise we should not be so up and downe in our comforts, and beleeving as we are still, and cast down with every weaknesse as we are. But what say you neighbour *Nomista*, are you guilty of these things think you?

lton true un, p. 97, 3.

Nom. Truly, Sir, I must needs confesse, I begin to be somewhat jealous of my selfe, that I am so, and because I desire your judgement, touching my condition, I would intreat you to give me leave to relate it unto you.

Evan. With a very good will.

Nom. Sir, I having beene borne and brought up in a Country, where there was very little preaching, the Lord hee knoweth,

I lived a great while in ignorance and blindneſſe ; and yet becauſe I did often repeat the LORDS Prayer, the Apoſtles Creed, and the ten Commandments, and in that I came ſometimes to Divine Service (as they call it,) and at Eaſter received the Communion , I thought my condition to bee good, but at laſt, by meanes of hearing a zealous and godly Miniſter in this City, not long after my comming hither, I was convinced that my preſent condition was not good , and therefore I went to the ſame Miniſter, and told him what I thought of my ſelfe ; ſo hee told mee that I muſt frequent the hearing of Sermons, and keep the *Sabbath* very ſtrictly , and leave off ſwearing by my Faith and Troth, and ſuch like Oathes , and beware of Lying, and all idle words, and communication ; yea, and ſaid hee, you muſt get good Books to read on, as Maſter *Dod* on the Commandements, Mr. *Boltons* directions for comfortable walking with God, Maſter *Brinſleys* true Watch, and ſuch like, and many ſuch like exhortations and directions hee gave mee, the which I liked very well of, and therefore endeavoured my ſelfe to follow them, ſo I fell to the hearing of the moſt godly, zealous , and powerfull Preachers that were in this City, and wrote their Sermons after

after them, and when God gave me a Family I did pray with them; and instructed them, and repeated Sermons to them, and spent the Lords day in publique and private exercises: And left off my swearing and lying, and idle talking, and according to exhortation: in few words, I did so reform my self and my life, that whereas before I had been onely carefull to performe the duties of the second Table of the Law, and that to the end I might gain favour and respect from civill honest men, and to avoid the penalties of mans law, or temporall punishment; now I was also carefull to perform the duties required in the first Table of the Law, and that to gain favour and respect from religious honest men, and to avoid the penalty of Gods Law, even eternall torments in hell. Now when professors of Religion observed this change in me, they came to my house, and gave unto me the right hand of fellowship, and counted me one of that number, and then I invited godly Ministers to my table and made much of them, and then with that same *Mica* mentioned in the Book of *Judges*. *I was perswaded the Lord would be merciful unto me because I had gotten a Levite to be my Priest.* In a word, I did now yeeld such an outward obedience & conformity to both Tables of the Law, that all

dg. 9. 18, 19.

godly

godly Miniſters, and Religious honeſt men that knew me did thinke very well of mee, counting mee to bee a very honeſt man, and a good Chriſtian, and indeed I thought ſo of my ſelfe, eſpecially becauſe I had their approbation, and thus I went on bravely a great while, even untill I read in Maſter *Boltons* works, that the outward righteouſneſs of the Scribes and Phariſees was famous in thoſe times, for beſides their forbearing and proteſting againſt groſſe ſinnes, as Murther, Theft, Adultery, Idolatry, and the like, they were frequent and conſtant in Prayer, Faſting, and Almſ-deeds, ſo that without queſtion, many of them were perſwaded, that their doings would purchaſe heaven and happineſſe, whereupon I concluded, that I had as yet done no more then they, and withall I conſidered that our Saviour ſaith, *Except your righteouſneſſe exceed the righteouſneſſe of the Scribes and Phariſees, you cannot enter into the Kingdome of God*; yea, and alſo I conſidered that the Apoſtle ſaith, *Hee is not a Jew, that is one outward, but he that is one within, whoſe praiſe is not of men, but of God.* Then did I conclude that I was not yet a true Chriſtian, for ſaid I in my heart, I have contented my ſelf with the praiſe of men, and ſo have loſt all my labour and paines in perform-

Diſcourſe of true happineſs, p. 64.

Mat. 5.22.

forming duties, for they have been no better then outside performances, and therefore they must all fall down in a moment. I have not served God with all my heart, and therefore I see I must either goe further, or else I shall never be happy, whereupon I set about the keeping of the Law in good earnest, and laboured to performe duties, not onely outwardly, but also inwardly from my heart, I heard, and read, and prayed and laboured to bring my heart, and force my soule to every duty, I called upon the Lord in good earnest, and told him that whatsoever hee would have mee to doe, I would doe it with all my heart, if hee would but save my soule, and then I also took notice of the inward corruptions of my heart, the which I had not formerly done, and was carefull to governe my thoughts, to moderate my passions, and to suppresse the motions and risings of lusts, to banish privie pride, and speculative wantonnesse, and all vain and sinfull desires of my heart, and then I thought my selfe not onely an out-side Christian, but also an inside Christian, and therefore a true Christian indeed, and so I went on comfortably a good while, till I considered that the Law of God requires passive obedience as well as active, and therefore

fore I must be a sufferer as well as a doer, or else I could not be a Christian indeed, whereupon I began to be troubled at my impatience under Gods correcting hand, and at those inward murmurings and discontents which I found in my spirit in time of any outward calamity that befell mee, and then I laboured to bridle my passions, and to submit my selfe quietly to the will of God in every condition, and then did I also, as it were, begin to take penance upon my selfe, by abstinence, fasting, and afflicting my soule, and made pitifull Lamentations in my prayers, which were sometimes also accompanyed with teares, the which I was perswaded the Lord did take notice of, and would reward mee for it, and then I was perswaded that I did keepe the Law, in yeelding obedience both actively and passively, and then was I confident I was a true Christian, untill I considered, that those *Jewes*, of whom the LORD complaines, *Esay* 58. did as much as I, and that caused mee to feare, that all was not right with mee as yet: whereupon I went to another Minister, and told him, that though I had done thus, and thus, and suffered thus, and thus; yet I was perswaded, that I was in no better a condition,

then

then thoſe *Jewes*: O yes, ſaid he! you are in a better condition then they, for they were Hypocrites, and ſerved not GOD with all their hearts as you doe, Then I went home contentedly, and ſo went on in my wonted courſe of doing, and ſuffering, and thought all was well with mee, untill I bethought my ſelfe, that before the time of my converſion, I had been a tranſgreſſour from the wombe, yea, in the wombe, in that I was guilty of *Adams* tranſgreſſion, ſo that I conſidered, that although I kept even with GOD, for the time preſent, and to come, yet that would not free mee from the guiltineſſe of that which was done before, whereupon I was much troubled and diſquieted in my minde; then I went to a third Miniſter of Gods holy Word, and told him how the caſe ſtood with me, and what I thought of my ſtate and condition: he cheered me up, bidding me be of good comfort, for how ſoever my obedience ſince my converſion, would not ſatisfie for my former ſins, yet in as much as at my converſion I had confeſſed, lamented, deplored, bewailed, and forſaken them: God according to his rich mercy and gracious promiſe, had mercifully pardoned and forgiven them. Then I returned home to my houſe againe, and went to

God

God by earneſt prayer and ſupplication, and beſought him to give me aſſurance of the pardon and forgiveneſſe of my guiltineſſe of *Adams* ſin, and all my actuall tranſgreſſions before my converſion, and as I had endeavoured my ſelfe to bee a good ſervant before, ſo I would ſtill continue in doing my duty moſt exactly: and ſo being aſſured that the Lord had granted this my requeſt, I fell to my buſineſſe, according to my promiſe; I heard, I read, I prayed, I faſted, I mourned, I ſighed and groaned, and watched over my heart, my tongue, and wayes, in all my doings, actions, and dealings both with God and Man: But after a while, I growing better acquainted with the ſpiritualneſſe of the Law, and the inward corruptions of mine owne heart, I perceived that I had deceived my ſelfe, in thinking that I had kept the Law perfectly, for doe what I could, I found many imperfections in my obedience; for I had been, and was ſtill, ſubject to ſleepineſſe, drouſineſſe, and heavineſſe in prayers, and hearing, and ſo in other duties, I failed in the manner of performance of them, and in the end, why I performed them, ſeeking my ſelfe in every thing I did, and my Conſcience told me, I failed in my duty to God in this, and in my duty to my neighbour

in that, and then I was much troubled againe, for I considered, that the Law of God requireth, and is not satisfied, without an exact and perfect obedience; and then I went to the same Minister againe, and told him how I had purposed, promised, striven, and endeavoured, as much as possible I could, to keepe the Law of God perfectly, and yet by wofull experience I had found, that I had and did still transgresse it many wayes, and therefore I feared hell and damnation. O! but said he, doe not feare, for the best Christians have their failings, and no man keepeth the Law of God perfectly, and therefore goe on, and doe as you have done, in striving to keepe the Law perfectly, and in what you canuot doe, God will accept the will for the deed, and wherein you come short, Christ will helpe you out, and this satisfied and contented me very much; so I returned home again and fell to prayer, and told the Lord that now I saw I could not yeeld perfect obedience to his Law, and yet I would not despaire, because I did believe, that what I could not doe, Christ would doe for mee, and then I did certainly conclude, that I was now a Christian indeed, though I was not so before, and so have I been perswaded ever since. And thus, Sir, you see I have declared unto you, both how it hath been with

me

me formerly, and how it is with me for the preſent, wherfore I would intreat you to tell me plainly and truly what you think of my condition.

Evan. Why truly I muſt tell you, it appears to me by this relation, that you have gone as far as the way of the Covenant of workes as the Apoſtle *Paul* did, before his converſion, but yet for ought I ſee you have nor gone the right way to the truth of the Goſpel, and therefore I queſtion whether you be as yet come truly to Chriſt.

Neo. Good Sir, give me leave to ſpeak a few words. By the hearing of your diſcourſe concerning the covenant of Workes and the Covenant of Grace, I was moved to fear that I was out of the right way, but now having heard my neighbour *Nomiſta* make ſuch an excellent relation, and yet you to queſtion whether hee bee come truly to Chriſt or no, makes me to conclude abſolutely that I am far from Chriſt, ſurely if he upon whom the LORD hath beſtowed ſuch excellent gifts and graces, and who hath lived ſuch a godly life, as I am ſure he hath done, be not right; then woe be unto mee.

Evan. Truly for ought I know, you may be in Chriſt before him.

Nom. But I pray you, Sir, conſider, that

though I am now throughly convinced, that till of late I went on in the way of the covenant of works, yet seeing that at last I came to see my need of Christ, and have verily believed that in what I came short of fullfilling the law, he will help me out, me thinks, I should be come truly to Christ.

Evan. Verily I doe conceive that this gives you no surer evidence of your being come truly to Christ, then some of your strict Papists have, for it is the doctrine of the Church of *Rome*, that if a man exercise all his power, and doe his best to fulfill the Law, then God for *Christs* sake will pardon all his infirmities, and save his soule, and therefore you shall see many of your Papists, very strict and zealous in the performance of duties morning and evening, so many *Ave-Maries*, and so many *Paternosters*, yea, and many of them do great deeds of charity, and great works of hospitality, and all upon such grounds, and to such ends as these; the Papists (saith *Calvin*) cannot abide this saying, *by Faith alone*, for they thinke that their own works are in part a cause of their salvation, and so they make a hotch-potch, and mingle-mangle, that is, neither fish nor flesh, as men use to say.

Propos. on Gal. 2. in oct. page 45.

Nom. But stay Sir, I pray, you are mistaken in mee, for though I hold that God doth

doth accept of my doing my beſt to fullfill the Law, yet I do not hold with the Papiſts that my doings are meritorious, for I believe that God accepts not of what I doe, either for the work or workers ſake, but only for Chriſts ſake.

Evan. Yet doe you but ſtill goe hand in hand with the Papiſts, for though they doe hold that their works are meritorious, yet they ſay it is by the merit of Chriſt that they become meritorious, or as ſome of the moderate ſort of them ſay, our Workes ſprinkled with the blood of Chriſt become meritorious; but this you are to know, that as the juſtice of God requires a perfect obedience, ſo doth it require that this perfect obedience be a perſonall obedience, *viz.* it muſt be the obedience of one perſon onely, the obedience of two muſt not be put together, to make up a perfect obedience: So that if you deſire to be juſtified before God, you muſt either bring to him a perfect righteouſneſs of your own, and wholly renounce Chriſt, or elſe you muſt bring the perfect righteouſneſſe of Chriſt, and wholly renounce your own. D. Down of Juſt. fic. p. 14

Ant. But beleeve me, Sir, I would adviſe him to bring Chriſts, and wholly renounce his owne, as I thanke the Lord, I have done.

Evan. You ſay very well, for indeed the covenant of grace terminates it ſelf onely on Chriſt and his righteouſneſſe, God will have none to have a hand in the juſtification and ſalvation of a ſinner, but Chriſt onely, and to ſay as the thing is, neighbour *Nomiſta*, Chriſt Jeſus will either be a whole Saviour, or no Saviour; he will either ſave you alone, or not ſave you at all, *for among men there is given no other name under heaven, whereby we muſt be ſaved*, ſaith the Apoſtle *Peter*: and Jeſus Chriſt himſelf ſaith, *I am the Way, the truth, and the life, and no man cometh to the Father but by me*, ſo that as *Luther* truely ſaith, beſides this way Chriſt, there is no way but wandring, no verity, but hypocriſie, no life, but eternall death, and verily ſaith another godly writer, We can neither come to God the Father, be reconciled unto him, nor have any thing to do with him, by any other way or means, but only by Jeſus Chriſt, for we ſhall not any where find the favour of God, true innocency, righteouſneſs, ſatisfaction for ſin, help, comfort, life, or ſalvation, any where but onely in Jeſus Chriſt, he is the ſum and center of all divine and Evangelicall truths; and therefore as there is no knowledge or wiſdome ſo excellent, neceſſary, or heavenly, as the knowledge of Chriſt, as the Apoſtle plainly gives us

Acts 4. 12.

John 14. 6.

Gal p 17

Urban Reg. in his Expoſition of Chriſts Sermon going to Emaus.

us to understand, when he tels the *Corinthians, that hee determined to know nothing amongst them, but only Jesus Christ, and him crucified:* so is there nothing to be preached unto men, as an object of their faith, or necessary element of their salvation, which doth not some way, or other, either meet in Christ, or referre unto Christ. 1 Cor. 2. 2. *Reynolds on Psal. 119. p. 16.*

Ant. O Sir, you doe please me wondrous well, in thus attributing all to Christ, and surely Sir, though of late you have not been so Evangelicall in your teaching, as some others in this City (which hath caused me to leave off hearing you, to hear them) yet have I formerly perceived, and doe now also perceive, that you have more knowledge of the doctrine of free grace, then many other Ministers in this City have, and to tell you the truth, Sir, it was by your meanes that I was first brought to renounce mine owne righteousnesse, and to cleave onely to the righteousnesse of Jesus Christ, and thus it was. After that I had beene a good while a legall professor, just like my friend *Nomista*, and heard none but your legall Preachers, who built me up in workes and doings, as they did him, and as their manner is: At last a familiar acquaintance of mine, who had some knowledge of the doctrine of free grace, did commend you for

an excellent Preacher, and at last prevailed with me to goe with him to heare you; and your Text that day, I well remember, was *Tit.* 3. 5. *Not by the works of righteousnes that we had done, but according to his own mercy he saved us*, whence you observed, and plainly proved, that mans own righteousnesse had no hand in his justification, and salvation, whereupon you dehorted us from putting any confidence in our owne workes and doings, and exhorted us, by faith to lay hold upon the righteousnesse of Jesus Christ onely; at the hearing whereof, it pleased the Lord so to worke upon me, that I plainly perceived, that there was no need at all of my workes and doings, nor nothing else, but only to beleive in Jesus Christ, and indeed my heart did assent unto it immediately, so that I went home with abundance of peace and joy in beleeving, and gave thankes to the Lord, for that he had set my soule at liberty, from such a sore bondage as I had been under, and I told all my acquaintance what a slavish life I had lived in, being under the Law, for if I did commit any sin, I was presently troubled and disquieted in my conscience, and could have no peace, till I had made humble confession thereof unto God; craved pardon and forgivenesse, and promised amendment, but now I told them that what-

whatſoever ſinnes I did commit, I was no whit troubled at them, nor indeed am not at this day, for I doe verily beleeve, that God for Chriſts ſake, hath freely and fully pardoned all my ſins, both paſt, preſent, and to come, ſo that I am confident, that what ſin, or ſinnes ſoever I commit, they ſhall never be laid to my charge, being very well aſſured, that I am ſo perfectly cloathed with the Robes of Chriſts righteouſneſſe, that God can ſee no ſin in me at all: And therefore now I can rejoyce evermore in Chriſt, as the Apoſtle exhorts me, and live merrily, though I be never ſo vile, or ſinfull a creature, and indeed I pity them that are in the ſame ſlaviſh condition I was in, and would have them to beleeve as I have done, that ſo they may rejoyce with me in Chriſt: and thus, Sir, you ſee I have declared unto you my condition; and therefore I intreat you to tell me what you thinke of me.

Evan. There is in this City, at this day, much talke about *Antinomians*, and though I hope there be but few that doe juſtly deſerve that title, (yet I pray) give me leave to tell you, that I feare me, I may ſay unto you in this caſe, as it was once ſaid unto *Peter* in another caſe, *Surely thou art one of them, for thy ſpeech bewrayeth thee.* And therefore to tell you truly, I make ſome queſtion, Mat. 26. 3.

whe-

whether you have truly beleeved in Christ, for all your confidence: and indeed I am the rather moved to question it, by calling to mind
Phil. 1. 27. that *as I have heard, your conversation is not such as becommeth the Gospel of Christ.*

Ant. Why, Sir, doe you think it is possible for a man to have such peace and joy in Christ, as I have had, and I thanke the Lord, have still, and not to have truly beleeved in Christ?

Evan. Yea indeed, I thinke it is possible, for doth not our Saviour tell us, *that those*
Mar. 4. 25. *hearers whom he resembles to the stony ground, immediatly received the word with joy, and yet had no root in themselves*, and so indeed were not true beleevers. And doth not the Apo-
2 Tim. 3. 5. stle give us to understand, *that as there is a form of godlines without the power of godlines*, so there is a form of faith without the power of faith. And therefore he prayes that God would grant unto the *Thessalonians, the work*
2 Thes. 1. 11. *of faith with power*. And as the same Apostle gives us to understand, *there is a faith that is*
1 Tim. 1. 5. *not fained*, so doubtlesse, there is a faith that is fained: and surely when our Saviour saith, *Mar.* 4. 26, 27, 28. *The Kingdom of God is as if a man should cast seed into the ground, & should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how, first the blade, then the ear, after that the full corn*

in

in the ear, Hee giveth to underſtand that true faith is produced by the ſecret power of God by little and little, ſo that ſometimes a true beleever himſelf, neither knowes the time when, nor the manner how it was wrought, ſo that wee may perceive that true faith is not ordinarily begun, increaſed, and finiſhed all in a moment, as it ſeems yours was, but groweth by degrees, according to that of the Apoſtle, *Rom.* 1.17. *The righteouſneſs of GOD is revealed from faith to faith*, that is, from one degree of faith to another, from a weak faith to a ſtrong faith, and from beginning, to faith increaſing towards perfection, or from faith of adherence, to faith of evidence, but ſo was not yours; and again, true faith according to the meaſure of it, produceth holines of life, but it ſeems yours doth not ſo, and therefore though you have had, and have ſtill much peace and joy, yet that is no infallible ſign that your faith is true, for a man may have great raptures, yea he may have great joy, as if he were lift up into the third heaven, and have a great and ſtrong perſwaſion that his ſtate is good, and yet be but an hypocrite for all that, and therefore I beſeech you in the words of the Apoſtle, *Examine your ſelf whether you be in the faith, prove your own ſelf, know you not your own*

Diodat. on the Text.

Wilſon on the Rom. p. 17.

D. *Preſton* of faith, p. 86.

2 Cor. 13 5.

ſelf

Rom. 8.10. *ſelf how that Jeſus Chriſt is in you, except you be a reprobate? And if Chriſt is in you, the body is dead, becauſe of ſin, but the ſpirit is life, becauſe of righteouſneſſe.*

Ant. But Sir, if my friend *Nomiſta* went wrong in ſeeking to be juſtified by the works of the Law, then me thinks I ſhould have gone right in ſeeking to be juſtified by faith, and yet you ſpeak as if wee had both gone wrong.

Chef. Ser. p. 85. *Evan.* I remember *Luther* ſaith, that in his time, if they taught in a Sermon, that ſalvation conſiſted not in our works or life, but in the gift of God, ſome men took occaſion thence to be ſlow to good workes, and to live a diſhoneſt life, and if they preached of a godly and honeſt life, others did by and by furiouſly attempt to build ladders to heaven: And moreover, hee ſaith, that in the year 1525. there were ſome Fantaſticall ſpirits, that ſtirred up the ruſticall people to Sedition, ſaying, that the freedome of the Goſpell giveth liberty to all men from all manner of Laws, and there were others that did attribute the force of juſtification to the Law. Now, ſaith hee, both theſe ſorts offend againſt the Law, the one on the right hand, who would bee juſtified by the Law, and the other on the left hand, who would bee clean delivered from

Luther on Gal. p. 170.

from the Law: Now I suppose this saying of *Luthers*, may be fitly applyed to you two, for it appears to me, friend *Antinomista*, that you have offended on the left hand, in not walking according to the matter of the Law, and it is evident to me neighbour, *Nomista*, that you have offended on the right hand, in seeking to be justified by your obedience to it.

Nom. But Sir, if seeking of justification by the works of the Law, be an errour, yet it seemeth, that by *Luthers* own confession it is but an errour on the right hand.

Evan. But yet I tell you, it is such an errour that by the Apostle *Pauls* owne confession, so far forth as any man is guilty of it, *Hee makes his services his Saviours, and rejects the grace of God, and makes the death of Christ of none effect, and perverteth the Lords intention; both in giving the Law, and in giving the Gospell, and keeps himself under the curse of the Law, and maketh himself the son of a bondwoman; a servant, yea, and a slave, and hinders himself in the course of well-doing*, and in short, he goeth about an impossible thing, and so loseth all his labour. Gal. 5 4. Gal 3 19. Gal. 1. 7. Gal. 3. 10. Gal. 4. 25. Gal. 5. 7. Gal. 2. 11.

Nom. Why then, Sir, it should seeme that all my seeking to please God, by my good works, all my strict walking, according

ding to the Law, and all my honeſt courſe of life, hath rather done mee hurt than good.

Evan. The Apoſtle ſaith, that *without Faith it is impoſſible to pleaſe God*, that is, ſaith *Calvin*, Whatſoever a man thinketh, purpoſeth or doth, before he be reconciled to GOD by faith in Chriſt is accurſed, and not onely of no value to righteouſneſſe, but of certaine deſerving to damnation; ſo that ſaith *Luther*, Whoſoever goeth about to pleaſe God with works, going before faith, goeth about to pleaſe God with ſin, which is nothing elſe but to heap ſin upon ſin, to mock God, and to provoke him to wrath: nay, ſaith the ſame *Luther* in another place, If thou beeſt without Chriſt, thy wiſdome is double fooliſhneſſe, thy righteouſneſs is double ſin and iniquity, and therefore though you have walked very ſtrictly according to the Law, and led an honeſt life, yet if you have reſted, and put confidence therein, and ſo come ſhort of Chriſt, then hath it indeed rather done you hurt than good. For, ſaith a godly Writer, vertuous life, according to the light of nature, returneth a man farther off from God, if he adde not thereto the effectuall working of his ſpirit, and ſaith *Luther*, they which have reſpect onely to an honeſt life, it were better for them to bee adul-

Heb. 11. 6.
Inſt p. 370.
On Gal. p. 23
On Gal. p. 25
Ball on the Covenant, p. 338.
Choſ. Ser. p. 65.

adulterers, and adultereſſes, and to wallow in the mire: And ſurely for this cauſe it is, that our Saviour tels the ſtrict Scribes and Phariſees, who ſought juſtification by workes and rejected Chriſt, that Publicans and Harlots ſhould enter into the Kingdom of God before them. And for this cauſe it was that I ſaid, for ought I know, my neighbour *Neophitus* might be in Chriſt before you. Mar. 21. 31.

Nom. But how can that be? when as you know, he hath confeſſed that he is ignorant and full of corruption, and comes far ſhort of me in gifts and graces.

Evan. Becauſe as the Phariſee had more to doe before he could come at Chriſt, then the Publican had; ſo I conceive, you have more to doe then he hath.

Nom. Why, Sir, I pray you, what have I to doe, or what would you adviſe me to doe, for truly I would be contented to be ruled by you?

Evan. Why that which you have to doe before you can come to Chriſt, is to undoe all that ever you have done already, that is to ſay, whereas you have endeavoured to travell towards Heaven, by the way of the Covenant of Workes, and ſo have gone a wrong way, you muſt goe quite back againe all the way you have gone, before you can tread one ſtep in the right way. And where-

as you have attempted to build up the ruines of old *Adam*, and that upon your ſelfe, and ſo like a fooliſh builder, to build a tottering houſe upon the ſands, you muſt throw down and utterly demoliſh all that building, and not leave a ſtone upon a ſtone, before you can begin to build a new, and whereas you have conceived, that there is ſome ſufficiency in your ſelfe to helpe to juſtifie and ſave your ſelfe, you muſt conclude, that in that caſe, there is not only in you an inſufficiency, but alſo a non-ſufficiency, yea, and that ſufficiency that ſeemed to be in you, to be your loſſe; in plain termes, you muſt deny your ſelfe, as our Saviour ſaith, *Matt.* 16. 24. That is, You muſt utterly renounce all that ever you are, and all that ever you have done: all your knowledge and gifts, all your hearing, reading, praying, faſting, weeping, and mourning, all your wandring in the way of workes, and ſtrict walking, muſt fall to the ground in a moment; briefly, whatſoever you have counted gaine to you in the caſe of juſtification, you muſt now with the Apoſtle *Paul*, *count loſſe for Chriſt*, and judge it to be dung, that you may win Chriſt, and be found in him, not having your own righteouſneſſe, which is of the law, but that which is through the faith of Chriſt, the righteouſneſſe which is of God by faith.

Phil. 3. 7, 8, 9.

Neo.

Neo. O, but Sir; what would you advise me to doe?

Evan. Why man? what aileth you?

Neo. Why Sir, as you have been pleased to heare them two to declare their condition unto you, so I beseech you, to give mee leave to doe the same, and then you will perceive how it is with me. Sir, not long since, it pleased the Lord to visit me with a great fit of sickneſſe, so that indeed both in mine owne judgement, and in the judgement of all that came to visit mee, I was sick unto death, whereupon I began to consider, whether my soule was to goe, after its departure out of my body, and I thought with my selfe, that there was but two places, heaven and hell, and therefore it must needs goe to one of them, then my wicked and sinfull life, which indeed I had lived, came into my minde, which caused mee to conclude, that hell was the place provided for it, which caused me to be very fearfull, and to be very sorry that I had so lived, and I desired of the Lord to let me live a little longer, and I would not fail to reforme my life, and amend my wayes, and the Lord was pleased to grant me my desire; since which time, though indeed it is true, I have not lived so wickedly as formerly I had done, yet alas, I have come far short of that

106 godly and religious life which I see other men live, and especially my neighbour *Nom.* and yet you seeme to conceive, that he is not in a good condition, and therefore surely *I* must needs be in a miserable condition; alas sir, what doe you thinke will become of me?

Evan. I doe now perceive that it is time for me to shew how God in the fulnesse of time, performed that which he purposed before all time, and promised in time, concerning the helping and delivering of fallen mankinde; and touching this point, the Scripture testifieth, that God *did in the fulnesse of time, send forth his Son, made of a woman, made under the Law, to redeem them that were under the Law, &c.* That is to say, look how mankind by nature are under the law, as it is the covenant of works; so was Christ as mans surety contented to be, so that now, according to that eternall and mutuall agreement that was betwixt God the Father and him, he put himselfe in the roome and place of all the faithfull, *and the Lord hath laid on him the iniquities of us all.*

Gal. 4. 4.

Hooker Souls Iust. p. 173.

Isa 53. 6.

Then came the Law, as it is the Covenant of workes, and said, I finde him a sinner, yea, such a one as hath taken upon him the sinnes of all men, therefore let him dye upon the Crosse. Then said Christ, *Sacrifice and offering*

Luther on Gal. p. 137.

ing thou wouldſt not, but a body haſt thou prepared me, in burnt offerings and ſacrifices for ſin thou haſt no pleaſure. Then ſaid I, Lo I come, to do thy will O God. And ſo the Law proceeding in full ſcope againſt him, ſet upon him, and killed him: And by this meanes was the juſtice of God fully ſatisfied, his wrath appeaſed, and all true believers acquitted from all their ſins, both paſt, preſent, and to come, ſo that the Law as it is the covenant of works, hath not any thing to ſay to any true beleever: For indeed they are dead to it, and it is dead to them. Heb. 10 5.

Nom. But Sir, How could the ſufferings of Chriſt, which in reſpect of time were but finite, make full ſatisfaction to the juſtice of God which is infinite?

Evan. Though the ſufferings of Chriſt in reſpect of time were but finite, yet in reſpect of the perſon that ſuffered, his ſufferings came to be of infinite value; for Chriſt was God and Man in one Perſon, and therefore his ſufferings were a ſufficient and full ranſome for mans ſoule, being of more value then the death and deſtruction of all creatures.

Nom. But Sir, you know that the Covenant of works requires mans own obedience or puniſhment, when he ſaith, *He that doth theſe things ſhall live in them, and curſed is*

every one that continueth not in all things which are written in the book of the Law to do them, how then could beleevers be acquitted from their ſins by the death of Chriſt?

Evan. For anſwer hereunto, I pray you conſider, that though the covenant of works requires mans own obedience or puniſhment, yet it no where diſalloweth or excludeth that which is done or ſuffered by another in his behalf, neither is it repugnant to the Juſtice of God; for ſo there be a ſatisfaction performed by man through a ſufficient puniſhment, for the diſobedience of man, the Law is ſatisfied, and the Juſtice of God permitteth that the offending party be received into favour, and God acknowledgeth him after ſuch ſatisfaction made, as a juſt man, and no tranſgreſſor of the law; and though the ſatisfaction be made by a ſurety, yet when it is done, the principall is by the Law acquitted: But yet for the further proof and confirmation of this point, wee are to conſider that as Jeſus Chriſt the ſecond *Adam*, ented into the ſame covenant that the firſt *Adam* did, ſo by him was done whatſoever the firſt *Adam* had undone: ſo the caſe ſtands thus, that like as whatſoever the firſt *Adam* did or befell him, was reckoned as done by all mankinde, and to have befallen them: even ſo whatſoever Chriſt

Ursin cat.

Pemb. vind. fid.

Christ did or befel him, as to be reckoned as to have been done by all believers, and to have befallen them, so that as sinne cometh from *Adam* alone to all mankinde, as hee in whom all have sinned; so from Iesus Christ alone cometh righteousnesse, unto all that are in him, as he in whom they all have satisfied the justice of God; for as by being in *Adam* and one with him, all did in him, and with him, transgresse the Commandment of God, even so in respect of Faith, whereby beleevers are ingrafted into Christ and spiritually made one with him, they did all in him, and with him, satisfie the justice of God in his death and sufferings, and whosoever reckons thus, reckons according to Scripture, for in *Rom.* 5. 12, all are said to have sinned in *Adams* sinne, *In whom all have sinned*, saith the Text, namely in *Adam* as in a publike person, all mens acts were included in his, because their persons were included in his, so likewise in the same *chap.* it is said, *That death passed upon all men*, namely for this, that *Adams* sin was reckoned for theirs, even so *Rom.* 6. the Apostle, speaking of Christ, saith, *In that he died, he died unto sin, but in that he liveth unto God:* so likewise saith he in the next verse, *Reckon ye your selves to be dead unto sin, but alive unto God through Jesus Christ our Lord.* And so

Forbes on Just p. 89

Thom. Goodwin Christ set forth, p. 87. Rom. 6. 10, 11.

or. 15. 20. so as touching the Resurrection of Christ, the Apostle argues, that all beleevers must and shall arise, because *Christ is risen, and is become the first fruits of them that sleep.* Christ, as the first fruits ariseth, and that in the name and stead of all beleevers, and so they rise in him and with him, for Christ did not rise as a private person, but he arose as the publike Head of the Church, so that in his arising all beleevers did vertually arise; And as Christ at his Resurrection was justified and acquitted from all the sinnes of all beleevers, by God his Father, and having now fully satisfied for them, even so were they: And thus you see the obedience of Christ being imputed unto beleevers by God, for their righteousnesse, it doth put them into the same estate and case touching righteousnesse unto life before God, wherein they should have been, if they had perfectly performed the perfect obedience of the Covenant of Works, *Doe this, and thou shalt live.*

uth on the ced.

Nom. But Sir, are all beleevers dead to the Law, and the Law dead to them, say you?

Evan. Beleeve it man, as the Law is the Covenant of Workes, all true beleevers are dead unto it, and it is dead unto them; for they being incorporated into Christ,

Christ, what the Law or Covenant of workes did to him, it did the same to them; so that when Christ hanged on the Crosse, all beleevers, after a sort, hanged there with him; and therefore the Apostle *Paul* having said, *I through the Law, am dead to the Law*, adds in the next verse, *I am crucified with Christ*, which words the Apostle brings as an argument to prove that hee was dead to the Law, for the Law had crucified him with Christ, upon which Text *Luther* saith, I likewise am crucified and dead to the Law: Forasmuch as I am crucified and dead with Christ: and Again, I believing in Christ, am also crucified with Christ. In like manner the Apostle saith, to the beleeving *Romans: So yee my brethren are dead also to the Law by the body of Christ.* Now by the body of Christ, is meant the passion of Christ upon the Crosse, or which is all one, the suffering of Christ in his humane nature, and therefore certainly we may conclude, with godly *Tindall*, that all such are dead, concerning the Law, as are by faith crucified with Christ.

On Gal. p. 81.

Rom. 7. 4.

D. *Willet* on the text. *Elton* on the text. On the Text.

Nom. But I pray you, Sir, how doe you prove that the Law is dead to a Beleever?

Evan. Why, as I conceive the Apostle affirmeth it, *Rom.* 7. 1. 6.

Nom. Surely, Sir, you doe mistake, for I remember the words of the first verse, are, *how that the Law hath dominiin over a man as long as he liveth*, and the words of the sixth verse are; *But now we are delivered from the Law, that being dead wherein we were holden, &c.*

Evan. I know right well, that in our last Translation the words are so rendered, but godly and learned *Tindall* renders it thus; *Remember ye not brethren, that the Law hath dominion over a man as long as it endureth:* And Bishop *Hall* paraphraseth upon it thus, *Know ye not brethren, that the Mosaical Law hath dominion over a man that is subject unto it, so long as the said Law is in force:* So likewise, *Origen. Ambrose*, and *Erasmus*, doe all agree, that by these words while (*He*) or it liveth, we are to understand, as long as the Law remaineth: and *Peter Martyr* is of opinion, that these words, while (*He*) or it liveth, are indifferently referred, either to the Law, or to the man; for, saith he, The man is said to be dead, Ver. 4. And the Law is said to be dead, Ver. 6. Even so, because the word (*He*) or (*it*) mentioned, Ver. 1. doth signifie both sexes in the Greek: *Chrysostome* thinketh that the death both of the Law, and the man is insinuated: And *Theophylact*, *Erasmus*, *Bucer*, and *Calvin*, doe all under-

Alleaged by D. *Willet* on Rom.

See D. *Willet* again.

understand the sixth Verse, of the Law being dead: and as the death of a beleever to the Law, was accomplished by the death of Christ, even so also was the Lawes death to him: Even as Mr. *Fox*, in his Sermon of Christ crucified, testifieth, saying; Here have we upon one Crosse, two crucifixes, two the most excellent Potentates that ever were, the Son of God, and the Law of God, wrastling together about mans salvation, both cast downe, and both slain upon one Crosse, howbeit, not after a like sort: first the Sonne of God was cast downe and tooke the fall, not for any weakneſse in himselfe, but was content to take it for our Victory; by this fall the Law of God in casting him downe, was caught in his own trip, aud so was fast nailed hand and foot to the Crosse, according as wee read in Saint *Pauls* words: *Coloſ.* 2. 14. And so *Luther* speaking to the same point, saith, this was a wonderfull combate, where the Law, being a creature, giveth such an assault to his Creator, in practising his whole tyranny upon the Sonne of God: now therefore, because the Law did so horribly and cursedly sin against his God, it is cursed and araigned, and as a theife and cursed murderer of the Sonne of God, loseth all his right, and deserveth to be condemned: the Law therefore is bound, dead and cru-

Fox that wrote the Book of Martyrs.

On Gal. 184.

g. 185. crucified to me; it is not onely overcome, condemned, and ſlaine unto Chriſt, but alſo to me, beleeving in him unto whom he hath freely given this victory: now then although according to the Apoſtles intimation, *Rom.* 7. at the beginning, though the Covenant of workes, and man by nature, be mutually engaged each to other, ſo long as they both live: yet if when the wife be dead, the huſband be free, then much more when hee is dead alſo.

Nom. But, I pray, Sir, what are we to underſtand by this double death, or wherein doth this freedome from the Law conſiſt?

Evan. Death is nothing elſe but a diſſolution, or untying of a compound, or a ſeparation betweene matter and forme; and therefore, when the ſoule and body of man is ſeparated, wee ſay hee is dead, ſo that by this double death, we are to underſtand nothing elſe, but that the bargain, or Covenant which was made between God and man at firſt, is diſſolved, or untied, or that the matter and forme of the Covenant of workes is ſeparated to a Beleever; ſo that the Law of the ten Commandements, doth neither promiſe eternall life, nor threaten eternall death to a beleever, upon condition of his obedience, or diſobedience to it: neither doth a be-

beleever, as he is a beleever, either hope for eternall life, or fear eternall death, upon any such terms; no, *wee may assure our selves, that whatsoever the Law saith on any such termes, it saith to them who are under the Law: But believers are not under the Law, but under Grace*: and so have escaped eternall death, and obtained eternall life, only by faith in Jesus Christ; *For by him all that beleeve are justified from all things from which they could not be justified by the Law of* Moses. *For God so loved the world, that hee gave his only begotten Son, that whosoever beleeveth in him should not perish, but have everlasting life.* And this is that Covenant of Grace, which as I told you was made with the Fathers by way of promise, and so but darkly, but now the fulnesse of time being come, it was more fully opened and promulgated.

Rom. 3. 19. Rom. 6. 14. Acts 13. 39 John 3. 16.

Ant. Well Sir, you have made it evident and plain, that Christ hath delivered all believers from the Law, as it is the Covenant of works, and that therefore they have nothing at all to doe with it.

Evan. No indeed, none of Christs are to have any thing to do with the Covenant of works, but Christ onely, for although in the making of the Covenant of workes, at first, God was one party, and man another, yet

yet in making it the second time, God was on both sides; God simply considered in his essence, was the party opposite to man, and God the second Person, having taken upon him to be incarnate, and to work mans redemption, was on mans side, and takes part with man, that he may reconcile him to God by bearing mans sins, and satisfiing Gods Justice for them, and Christ payed God till he said, *He had enough, he was fully satisfied, fully contented. This is my beloved Son, in Whom I am well pleased,* yea God the Father was well pleased, and fully satisfied from all eternity by vertue of that Covenant that was made betwixt them; and thereupon all Christs people were given to him in their election; *Thine they were,* saith Christ, *and thou gavest them me,* John 17.6. And again, saith he, *The Father loveth the Son and hath given all things into his hands,* Joh. 8.35. That is, he hath intrusted him with the œconomick, and actuall administration of that power in the Church, which originally belonged unto himself, and hence it is, that Christ also saith, *The Father judgeth no man, but hath committed all judgement to his Son,* *Joh.* 5.22. so that all the covenant that beleevers are to have regard unto for life and salvation, is the free and gracious covenant that is betwixt Christ, or God in Christ and them,

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them, and in this Covenant there is not any condition or law to be performed on mans part by himself; no there is no more for him to doe, but onely to know and beleeve that Christ hath done all for him; wherefore my dear neighbour *Neophytus*, to turn my speech particularly to you; because I see you are in heavinesse, I beseech you be perswaded ded, that here you are to work nothing, here you are to doe nothing, here you are to render nothing unto God, but onely receive the treasure, which is JESUS CHRIST, and apprehend him in your heart by faith, although you be never so great a sinner, and so shall you obtain forgivenesse of sins, righteousnesse, and eternall happinesse, not as an agent, but as a patient; not by doing, but by receiving, nothing here cometh betwixt but faith only, apprehending Christ in the promise; this then is perfect righteousnesse, to hear nothing, to know nothing to do nothing of the Law of Workes, but only to know and believe that Jesus Christ is now gone to the Father, and sitteth at his right hand, not as a Judge, *But is made unto you of God, wisdome, righteousnesse, sanctification and redemption*, wherefore as *Paul* and *Silas* said to the Jaylor, so say I unto you, *Beleeve on the Lord Jesus Christ, and thou shalt be saved.* That is, be verily perswaded in

Luther on Gal. p. 69. 194.

2 Cor. 5. 21

Act. 16. 31.

Definition of Faith.

in your heart, that Christ Jesus is yours, and that you shall have life and salvation by him, that whatsoever Christ did for the redemption of mankinde, he did it for you.

Neo. But Sir, hath such a one as I, any warrant to beleeve in Christ?

Culverwell of Faith, p. 15.

Evan. I beseech you consider, that God the Father, as he is in the Son, Jesus Christ, moved with nothing but with his free love to mankinde lost, hath made a deed of gift and grant unto them all, That whosoever of them all shall beleive in this his Son, *shall not perish, but have eternall life*, and hence it was, that Jesus Christ himself said unto his Disciples, *Matth.*16.15. *Go and preach the Gospel to every creature under Heaven*, that is, go and tell every man, without exception, that here is good news for him, Christ is dead for him, and if he will take him and accept of his Righteousnes, he shall have him. Therefore saith a Godly Writer, for as much as the holy Scripture speaketh to all in generall, none of us ought to distrust himself, but believe, that it doth belong particularly to himself, and to the end that this point wherein lieth and consisteth the whole mystery of our holy Faith, may be understood the better, let us put the case, that some good and holy King should cause a Proclamation to bee made

John.3. 16.

. Preston of Faith, p 8.

a little book called, he benefit Christs ath.

through

through his whole Kingdome by the ſound of a Trumpet, that all Rebels and baniſhed men, ſhall ſafely returne home to their houſes, becauſe that at the ſuit and deſert of ſome deare friend of theirs, it hath pleaſed the King to pardon them, certainly none of theſe Rebels ought to doubt but that he ſhall obtain true pardon for his rebellion, and ſo return home, and live under the ſhadow of that gracious King: even ſo our good King, the Lord of Heaven and Earth, hath for the obedience and deſert of our good brother Jeſus Chriſt, pardoned us all our ſinnes, and made a Proclamation throughout the whole world, that every one of us may ſafely returne to God in Jeſus Chriſt, wherefore, *I beſeech you, make no doubt of it, but draw near with a true heart, in full aſſurance of faith.* Heb. 10. 22.

Neo. O! but Sir, in this ſimilitude the caſe is not alike, for when an earthly King ſendeth forth ſuch a Proclamation, it may be thought, that he doth indeed intend to pardon all, but it cannot be thought that the King of heaven doth ſo, for doth not the Scripture ſay, that *Some men are ordained before to condemnation*, Jude. v. 4. and doth not Chriſt himſelfe ſay, that *many are called but few are choſen*, Mat. 22. 14. and therefore it may be I am one of them that are ordained to condemnation, and

and therefore, though I be called, I ſhall never be choſen, and ſo ſhall not be ſaved.

Evan. I beſeech you to conſider, that although ſome men be ordained to condemnation, yet ſo long as the Lord hath concealed their names and not ſet a marke of reprobation upon any man in particular, but offers the pardon generally to all, without having any reſpect either to election, or reprobation, ſurely it is great folly in any man to ſay, it may be I am not elected, and therefore ſhall not have benefit by it, and therefore I will not accept of it, nor come in, for it ſhould rather move every man to give diligence *to make his calling and election ſure*, by beleeving it, for fear we come ſhort of it. according to that of the Apoſtle, *Let us therefore feare, leſt a promiſe being left us, of entring into his reſt, any of us ſhould ſeem to come ſhort of it.* Wherefore I beſeech you, doe not you ſay, it may be I am not elected, and therefore I will not beleeve in Chriſt, but rather ſay, I doe beleeve in Chriſt, and therefore, I am ſure I am elected, and check your own heart, for medling with Gods ſecrets, and prying into his hidden councell, and goe no more beyond your bounds, as you have done in this point, for election and reprobation is a ſecret, and the Scripture tels us *That ſecret things belong unto God, but thoſe things*

2 Pet. 1. 10.

Heb. 4. 1.

Poor doubting Chriſtian p. 69.

Deut. 29. 29.

things that are revealed belong unto us: Now this is Gods revealed will, for indeed it is his expreſſe command, *That you ſhould beleeve on the name of his Son, and it is his promiſe, that if you beleeve you ſhall not periſh, but have everlaſting life:* Wherefore you having ſo good a warrant as Gods command, and ſo good an incouragement as his promiſe, do your duty, and by the doing therof you may put it out of queſtion, and be ſure that you are one of Gods Elect: Say then, I beſeech you, with a firme faith, the righteouſnes of Jeſus Chriſt belongs to all that beleeve; but I beleeve, and therefore it belongs to me, yea, and ſay with *Paul*, *I live by faith of the Sonne of God, who loved me, and gave himſelf for me*: He ſaw in me (ſaith *Luther* on the Text) nothing but wickedneſſe, going aſtray, and flying from him, yet this good Lord had mercy on me, and of his meer mercy he loved me; yea, ſo loved me, that he gave himſelf for me (who is this me?) even I wretched and damnable ſinner was ſo dearly beloved of the Sonne of God, that he gave himſelf for me; O print this word [*me*] in your heart, and apply it to your own ſelf, not doubting but that you are one of thoſe to whom this *me* belongeth.

1 Joh. 3. 23

D. *Sibs*, Souls conflict, p. 92.

Gal. 2. 20.

Neo. But may ſuch a vile and ſinfull wretch as I am, be perſwaded that God commands me to believe, and that he hath made a promiſe to me?

Evan. Why doe you make a Queſtion where there is none to be made? *Goe*, ſaith Chriſt, *and preach the Goſpel to every creature under heaven*, that is, Goe tell every man without exception, whatſoever his ſins be, whatſoever his rebellions be, go and tell him theſe glad tidings, that if he wil come in, I will accept of him, his ſins ſhall be forgiven him, and he ſhall be ſaved: if he will come in, and take me, and receive me, I will be his loving husband, and he ſhall be mine own dear Spouſe: Let me therefore ſay unto you in the words of the Apoſtle, *Now then, I as an Embaſſador for Chriſt, as though God did beſeech you by me, I pray you in Chriſts ſtead, be ye reconciled unto God, for he hath made him to be ſin for you, who knew no ſin, that you might be made the righteouſneſſe of God in him.*

D. *Preſton of love, p. 146.*

2 Cor. 5. 20, 21.

Neo. But do you ſay, Sir, that if I believe I ſhall be eſpouſed unto Chriſt?

Evan. Yea, indeed ſhall you, for faith coupleth the ſoul with Chriſt, even as the *Spouſe* with her *Husband*, by which means Chriſt and the ſoul are made one: for as in corporal marriage, man and wife are made

Rouſe myſtical marriage, p. 10

made one fleſh, even ſo in this *ſpiritual* and *myſtical marriage*, *Chriſt* and his *Spouſe* are made one ſpirit, and this marriage of all others is moſt perfect and abſolutely accompliſhed between them: for the marriage between man and wife, is but a ſlender figure of this union, wherefore, I beſeech you to beleeve it, and then you ſhall be ſure to enjoy it. *Luther* Chriſtian liber. p. 21

Neo. But Sir, if *David* ſaid, *Seemeth it to you a light thing to be an earthly Kings ſon in law, ſeeing that I am a poor man, & lightly eſteemed:* then ſurely I have much more cauſe to ſay, Seemeth it to you a light thing to be a heavenly Kings daughter in law, ſeeing that I am ſuch a poor ſinfull wretch: ſurely, Sir, I cannot be perſwaded to believe it. 1 Sam. 18. 25.

Evan. Alas man, how much are you miſtaken, for you look upon God and upon your ſelf, with the eye of reaſon, and ſo as ſtanding in relation to each other, according to the tenor of the *Covenant of Works*, whereas you being now in the caſe of *Juſtification* and *reconciliation*, you are to look both upon God and upon your ſelf, with the eye of faith, & ſo ſtanding in relation to each other, according to the tenour of the *Covenant of Grace*: for ſaith the Apoſtle, *God was in Chriſt, reconciling the world* 2 Cor. 5. 19.

unto himself, not imputing their sins unto them; as if he had said, because as God stands in relation to man, according to the tenour of the Covenant of works, and so out of Christ, he could not without prejudice to his Justice be reconciled unto them, nor have any thing to do with them, otherwise than in wrath and indignation; therefore to the intent, that Justice and Mercy might meet together, and Righteousnesse and Peace might imbrace each other, and so God stand in relation to man, according to the tenour of the Covenant of Grace, he put himself into his Son Jesus Christ, and shrowded himself there, that so he might speak Peace to his people. Sweetly saith *Luther*, Because the nature of God was otherwise higher than that we are able to attain unto it; therefore hath he humbled himself to us, and taken our nature upon him, and so put himself into Christ; here he looketh for us, here he will receive us, and he that seeketh him here shall finde him: *This*, saith God the Father, *is my well-beloved Son, in whom I am well pleased*, Mat. 3. 17. whereupon the same *Luther* says in another place, We must not thinke and perswade our selves, that this voice came from Heaven for Christs own sake, but for our sakes, even as Christ himself

Chos. ser. p. 299.

Chos. ser. p. 31, 32, 33.

himſelf ſaith, *John* 12. 30. *This voyce came not becauſe of me, but for your ſakes*, the truth is, Chriſt had no need that it ſhould be ſaid unto him, This is my welbeloved Son; he knew that from all eternity, and that he ſhould ſtill ſo remain, though theſe words had not been ſpoken from Heaven; therfore by theſe words, God the Father in Chriſt his Sonne, cheereth the hearts of poor ſinners, & greatly delighteth them with ſingular comfort and heavenly ſweetnes, aſſuring them, that whoſoever is married unto *Chriſt*, & ſo in him by faith, he is as acceptable to God the Father, as Chriſt himſelf; according to that of the Apoſtle, *He hath made us acceptable in his beloved:* wherefore if you would be acceptable to God, & be made his dear childe, then by faith cleave unto his beloved Son Chriſt, and hang about his neck, yea, & creep into his boſome; and ſo ſhall the love and favour of God be as deeply inſinuated into you, as it is into Chriſt himſelf; and ſo ſhal God the Father, together with his beloved Son, wholy poſſeſſe you, & be poſſeſſed of you, and ſo *God* and *Chriſt*, & you ſhal become one intire thing, according to Chriſts Prayer, *That they may be one in us, as thou and I are one*, and by this meanes may you have ſufficient ground

Eph. 1.6.

Joh. 11. 22

Luther on *Gal.* p. 17. and warrant to say (in the *matter* of *reconciliation* with *God* at any time, whensoever you are disputing with your self, how *God* is to be found that justifieth & saveth sinners) I know no other *God*, neither will I know any other God besides this *God* that came down from heaven, & cloathed himself with my flesh, unto whom all power is given, both in *heaven* and in earth, who is my Judge, *For the Father judgeth no man,* John 5. 22 *but hath committed all judgement to the Son;* so that Christ may doe with me whatsoever him liketh, and determin of me according to his own minde, and I am sure he hath said, *He came not to judge the world, but to* Joh. 12. 17 *save the world*, and therefore I doe believe that he will save me.

Neo. Indeed, Sir, if I were so holy and so righteous as some men are, and had such power over my sinnes and corruptions as some *men* have, then I could easily believe it; but (alas) I am so sinful and so unworthy a wretch, that I dare not presume to believe that Christ wil accept of me so as to justifie and save me.

Evan. Alas man, in thus saying you do seem to contradict and gainsay, both the Apostle *Paul*, & our Lord *Jesus Christ* himself, and that against your own soul: for whereas the Apostle *Paul* saith, *That Christ*

Jesus

Jesus came into the world to save sinners, and doth justifie the ungodly, why, you seem to hold, & do in effect say, that *Christ Jesus* came into the world to save the righteous, and to justifie the godly. And wheras our Saviour saith, *The whol need not the Physitian, but the sick, and that he came not to call the righteous, but sinners to repentance*: Why, you seem to hold, & do in effect say, That the sick need not the Physitian, but the whole, and that he came not to call sinners, but the righteous to repentance. And indeed, in so saying, you seem to conceive, that *Christs Spouse* must be purified, washed and cleansed from all her filthines, & adorned with a rich Robe of Righteousnes, before he will accept of her, whereas he himself saith unto her; *As for thy Nativity, in the day that thou wast born, thy navel was not cut, neither wast thou washed with water to supple thee, thou wast not swadled at all, nor salted at all, no eye pitied thee to do any of these things unto thee, but when I passed by thee, and looked upon thee, behold thy time was a time of love: And I spread my skirt over thee, and covered thy nakednes, yea, and I sware unto thee, and entered into Covenant with thee, and thou becamest mine: And I will marry thee unto me for ever, yea, I will marry thee unto me in righteousnes, and in judgement, and in mercy and compassion.*

1 Tim. 1. 15
Rom. 4. 5.
Mat. 9. 12.
Eze. 16. 4.
Ver. 5.
Ver. 8.
Hos. 2. 19.

Wherefore, I beseech you, revoke this your erroneous opinion, and contradict the word of *truth* no longer, but conclude for a certainty, that it is not the righteous & godly man, but the sinful and ungodly man, that Christ came to cal, justifie and save; so that if you were a righteous and godly man you were neither capable of calling, justifying, or saving by *Christ*; but being a sinful & ungodly man, I wil be bold to say unto you, as the people said unto blind *Bartime*, *Be of good comfort, arise, he calleth thee*, & wil justifie & save thee: go then unto him, I beseech you, and if he come and meet you (as his manner is) then do not you unadvisedly say with *Peter*, *Depart from me for I am a sinfull man, O Lord.* But say in plain tearms, O come unto me for I am a sinfull man, O Lord! yea, go on further, and say as *Luther* bids you; *Most gracious Iesus, and sweet Christ, I am a miserable poor sinner, and therefore doe judge my selfe unworthy of thy grace; but yet I having learned from thy word, that thy salvation belongeth to such a one, therefore doe I come unto thee to claim that right, which through thy gracious promise belongeth unto me*: Assure your self man, that Jesus Christ requires no portion with his Spouse, no verily, he requires nothing with her but meer poverty,

Mat. 10. 49.

Luk. 5. 8.

Chos. ser. p. 87.

verty, *the rich he ſends empty away*; but the poor are by him enriched : and indeed, Luk. 1. 57. ſaith *Luther*, The more miſerable, ſinfull and diſtreſſed a man doth feel himſelf, *Choſ. ſer.* and judge himſelf to be, the more willing p. 85. is Chriſt to receive him, and relieve him; ſo that, ſaith he, in judging thy ſelf unworthy, thou doeſt thereby become truly worthy, & ſo indeed haſt gotten a greater occaſion of coming to him: wherefore then in the words of the Apoſtle, *I do exhort and beſeech you to come boldly unto the Throne of grace that you may obtain mercy and finde grace to help in time of need.* Heb. 4. 6.

Neo. But truly, Sir, my heart doth as it were tremble within me, to think of coming to Chriſt after ſuch a bold manner; and ſurely, Sir, if I ſhould ſo come unto him, it would argue much pride and preſumption in me.

Evan. Indeed, if you ſhould be encouraged to come unto Chriſt, & to ſpeak thus unto him, becauſe of any godlines, righteouſnes, or worthines that you doe conceive to be in you ; that I confeſſe were proud preſumption in you; but to come to Chriſt by believing that he will accept of you, juſtifie and ſave you freely by his grace, according to his gracious promiſe, this is neither pride nor preſumption :

for

Poor doubting Christian, p.18.

for *Christ* having tendred and offered it to you freely, believe it man, it is *true humility* of heart to take what *Christ* offereth you.

Nom. But by your favour, Sir, I pray you give me leave to speak a word by the way, I know my neighbour *Neophytus* it may be better than you do, yet do I not intend to charge him with any sin otherwise then by way of supposition (as thus) suppose he hath been guilty of the committing of gross and grievous sins, wil *Christ* accept of him, and justifie and save him for all that?

Eva. Yea indeed for there is no limitation of *Gods* grace in *Jesus Christ*, except the sin against the *holy Ghost*; *Christ stands at the door and knocks*, Rev. 3.20. And if any murdering *Manasses*, or any persecuting and blaspheming *Saul*, or any adulterous *Mary Magdalen* wil open unto him, he will come in and bring comfort with him, and will sup with him, *Seek from one end of the heavens to the other*, saith Evangelical *Hooker*, *turn all the Bible over, and see if the words of Christ be not true, Him that cometh unto me, I will in no wise cast out*, Joh. 6.37.

1 Tim. 1. 13.

Poor dou. p.132.

No. Why then, Sir, it seems you hold, that the vilest sinner in the world ought not to be discouraged from coming unto Christ, and believing in him, by reason of his sins.

Eva, Surely, if *Christ* came into the world

to

to ſeek, and call, & ſave ſinners, and to juſtifie the ungodly, as you have heard; and if the more ſinful, miſerable, and diſtreſſed a man doth judge himſelf to be, the more willing *Chriſt* is to receive him & relieve him, then I ſee no reaſon why the vileſt ſinner ſhould be diſcouraged from believing on the name of *Jeſus Chriſt* by reaſon of his ſins; nay, let me ſay more, the greater any mans ſins are, either in number or nature, the more haſte he ſhould make to come unto Chriſt, and to ſay with *David*, *For thy Name ſake, O Lord, pardon mine iniquity, for it is great.* Pſa. 25. 11

Ant. Surely, Sir, if my friend *Neophytus* did rightly conſider theſe things, & were aſſuredly perſwaded of the truth of them, me thinks, he ſhould not be ſo backward from coming to *Chriſt* by believing on his name as he is, for if the greatneſſe of his ſins ſhould be ſo far from hindring his coming to Chriſt, that they ſhould further his coming, then I know not what ſhould hinder him.

Evan. You ſpeak very truly indeed, and therfore, I beſeech you, neighbour *Neophytus*, conſider ſeriouſly of it, and neither let your own accuſing conſcience, nor Satan the accuſer of the *brethren*, hinder you any longer from *Chriſt*: for, what though they

ſhould

ſhould accuſe you of pride, infidelity, covetouſnes, luſt, anger, envy, & hypocriſie; yea, what though they ſhould *accuſe* you of whoredom, theft, drunkenneſſe, and many the like; yet do what they can, they can make no worſe a man of you then a *ſinner*, or the chief of ſinners, or an ungodly perſon, & ſo conſequently ſuch a one as *Chriſt* came to juſtify & ſave: ſo that in very deed if you do rightly conſider of it, they doe you more good then hurt by their accuſations: And therefore I beſeech you, in all ſuch caſes or conflicts, take the counſel of *Luther*, who ſaith, When thy conſcience is throughly afraid with the remembrance of thy ſins paſt, & the devil aſſaileth thee with great violence, going about to overwhelm thee with heaps, floods, & whole ſeas of ſins to terrifie thee, & to draw thee from *Chriſt*; then arme thy ſelf with ſuch ſentences as theſe: *Chriſt* the Son of God was given, not for the holy, righteous, worthy, & ſuch as were his friends, but for the wicked ſinners, for the unworthy, and for his enemies; wherfore if the devil ſay thou art a ſinner, & therfore muſt be damned, then anſwer thou and ſay, becauſe thou ſay'ſt I am a ſinner, therfore wil I be righteous, & ſaved; and if he reply, nay ſinners muſt be damned, then anſwer thou and

On Gal. p. 20. 21.

and ſay, no, for I fly to Chriſt, who hath given himſelf for my ſins; and therfore Satan, in that thou ſaieſt I am a ſinner, thou giveſt me armour & weapons againſt thy ſelf, that with thine own ſword I may cut thy throat, and tread thee under my feet. And thus you ſee it is the counſel of *Luther*, that your ſins ſhould rather drive you to Chriſt, then keep you from him.

Nom. But Sir, ſuppoſe he hath not as yet truly repented for his many and great ſins, hath he any warrant to come unto Chriſt by beleeving, till he hath done ſo?

Evan. I tell you truly that whatſoever a man is, or whatſoever he hath done, or not done, he hath warrant enough to come unto Chriſt by believing if he can; for Chriſt makes a general Proclamation, ſaying, *Ho, every one that thirſteth come ye to the waters, and he that hath no money come buy and eat, yea come buy wine and milk without money, and without price.* This you ſee is the condition, *Buy wine and milk* (that is, grace and ſalvation) *without money*, that is without any ſufficiency of your own, only encline your ear and hear, and your ſouls ſhall live; yea, live by hearing that Chriſt will make an everlaſting Covenant with you, even the ſure mercies of *David*. Iſa. 55. 1. *Hooker*, Poor, doubting Chriſtian, p. 151. *Cornwell* on Goſ. repē. p. 21.

Nom. But yet Sir, you ſee that Chriſt requires

quires a thirsting before a man come unto him, the which I conceive cannot be without true repentance.

Evan. In the last Chapter of the *Revelation, v.* 17. Christ makes the same generall Proclamation, saying, *Let him that is a thirst come*; and, as if the holy Ghost had so long since answered the same objection that yours is, it followeth in the next words, *And whosoever will, let him take of the waters of life freely, even without thirsting if he will, for him that cometh unto me I wil in no wise cast out Io.* 6. 37. But because it seems you conceive he ought to repent before he believe; I pray tel me what you do conceive repentance to be, or wherein doth it consist?

Nom. Why I do conceive that repentance consists in a mans humbling of himself before God, and sorrowing and grieving for offending him by his sins, and in turning from them all, to the Lord.

Evan. And would you have a man to do all this truly before he come to Christ by believing?

Nom. Yea indeed, I think it is very meet he should.

Evan. Why then I tell you truly, you would have him to doe that which is impossible; for first of all, *godly humiliation* in *true Penitentiaries*, proceeds from the love

Dyke of repent. p. 88.

of

of God their good Father, and so from the hatred of that sin which hath displeased him, and this cannot be without faith.

Secondly, sorrow and grief for displeasing God by sin, necessarily argue the love of God, and it is impossible we should ever love God, til by faith we know our selves loved of God. *Ibid.* p. 8, 9

Thirdly, no man can turn to God, except he be first turned of God, & after he is turned he repents; so *Ephraim* saith, *After I was converted, I repented, Ier.* 31. 19. The truth is, a repentant sinner first believes that God will do that which he promiseth, namely pardon his sin, and take away his iniquity, then he resteth in the hope of it; and from that and for it he leaves sin, and will forsake his old course, because it is displeasing to God, and will do that which is pleasing and acceptable to him; so that first of all Gods favor is apprehended, and remission of sins believed, then upon that cometh alteration of life and conversation. *Stock* of repent. p. 20. *Ibid.* p. 21.

Nom. But Sir, as I conceive the Scripture holds forth, that the Lord hath appointed repentance to go before faith, for it is not said, *Mar.* 1. 15. Repent, and believe the Gospel?

Evan. To the intent that you may have a true and satisfactory answer, to this your objecti-

objection, I would pray you to consider two things.

Lastanno. on Mat. 3. 2. First, that the word repent, in the original, signifies a change of our minds from false waies to the right, and of our hearts from evil to good; as that son in the Gospel, said he would not go work in his fathers vineyard, yet afterwards saith the Text, *he repented and went*, that is, he changed his minde and went.

Mat. 21. 29. Secondly, That in those daies when *Iohn* the *Baptist*, and our Saviour preached, their hearers were most of them erroneous in their minds & judgments, for they being leavened with the doctrin of the *Pharisees* and *Sadduces*, of the which our Saviour *bad his disciples to take heed and beware*; The most

Mat. 16. 6. 12. of them were of opinion, that the *Messiah* whom they looked for, should be some great & mighty Monarch who should deliver them from their temporal bondage, as I shewed before, & many of them were of the opinion of the *Pharisees*, who held, that as an outward conformity to the letter of the law was sufficient to gain favor and estimation from men, so was it sufficient for their justification and acceptation before God, and so consequently to bring

Mat. 23. 14. them to heaven and eternal happines; and therfore for these ends they were very diligent

ligent in fasting and prayer, and were very carefull to pay tithes of *Mint*, and *Anise*, and *Cummen*, and yet did omit the weightier matters of the law; as judgement, mercy faith and the love of God, & so as our Saviour told them, *They made clean the outside of the cup & of the platter, but within they were full of extortion and excesse.* Lu. 18. 12. Mat. 23. 23 Lu. 11. 42. Mat. 23. 25

And divers of them were of the opinion of the *Sadduces*, who held that there was no *Resurrection*, neither *Angel* nor *Spirit*, & so had all their hopes & comfort in the *things of this life, not believing any other.* Act. 23. 8.

Now our *Saviour* preaching to these people said, *The time is fulfilled, & the Kingdom of God is at hand, repent ye, and believe the Gospel*; as if he had said, the time set by the *Prophets* for the *manifestation* of the *Messiah* is fully come, and his Kingdom which is a *spiritual and heavenly Kingdome, is at hand, therefore change your mindes from false waies to right*, and your hearts from evil to good, and do not any longer imagine that the *Messiah* you look for, shall be one that shal save and deliver you from your temporal enemies, but from your *spirituall*, that is, from your *sins* and from the *wrath* of *God*, and from eternall *damnation*; & therefore put your *confidence* no longer in your *own righteousnes*, though you walke never so

exactly according to the letter of the Law, but believe the glad tidings that is now brought unto you, to wit, that this *Messiah* shall save you from sinne, wrath, death, the devill, and hell, & bring you to eternal life and glory: neither let any of you any longer imagine that there is to be no resurrection of the dead, & so have your hopes only in this life; but believe these glad tidings that are now brought unto you concerning the *Messiah*, and hee shal raise you up at the last day, and give you an eternal life. Now with submission to better judgments, I do conceve that if there be in the book of God any repentance exhorted unto, before faith in *Christ*, or if any repentance goe either in order of nature or time, before faith in *Christ*, it is only such a like repentance as this.

Nom. But, Sir, do you think that there is such a like repentance that goes before faith in Christ in men now a dayes?

Evan. Yea indeed I think there is, as for example, when a prophane sensuall man who lives as though with the *Sadducees*, he did not believe any resurrection of the dead, neither hel nor heaven, is convinc'd in his *conscience* that if he go on in *making a God of his belly*, & in minding only *earthly* things, his end shal be damnation; some-

times

times ſuch a man doth thereupon change his mind; and of a profane man becomes a ſtrict *Phariſee*, or as ſome call them a legal profeſſor: but being convinced that al his own righteouſnes wil avail him nothing in the caſe of Juſtification, and that it is only the righteouſneſs of *Ieſus Chriſt* that is available in that caſe, then he changeth his mind, and with the Apoſtle, *deſires to be found in Chriſt, not having his own righteouſnes which is of the Law, but that which is through the faith of Chriſt, even the righteouſneſs which is of God through faith*; now I conceve that a man that doth thus, hee changeth his mind from falſe wayes to the right way, and his heart from evill to good, and ſo conſequently doth truly repent. Phil. 3. 9.

Nom. But, Sir, do not you hold that although repentance according to my definition, goes not before faith in Chriſt, yet it followes after.

Evan. Yea indeed, I hold that although it goe not before as an *antecedent of faith*, yet it followes as a *conſequent*; for when a man believes the love of God to him in *Chriſt*, then he loves *God becauſe he loved him firſt*, & that love conſtrains him to humble himſelf at *the Lords foot-ſtoole*, & to acknowledg himſelf to be *leſſe then the leaſt of all his mercies*, yea and then will he *remember*

Ezek. 36. 31. *ber his own evil waies, and his doings that were not good, and will loath himself in his own sight for his iniquities, and for his abominations*; yea, and then will he also *cleanse himself from all filthines of flesh and spirit, perfecting holinesse in the fear of God, having respect unto all Gods commandments.*

2 Cor. 7. 1.

Psa. 119. 6.

Nom. Well, Sir, I am answered.

Neo. And truly, Sir, you have so declared, and set forth Christs disposition towards poor sinners, and so answered all my doubts and objections, that I am now verily perswaded that Christ is willing to entertain me, and surely I am willing to come unto him, and receive him, but alas, I want power.

Eva. But tell me truly, are you resolved to put forth all your power to believe, and so to take Christ?

Neo. Truly, Sir, me thinks, my resolution is much like the resolution of the four Lepers, *which sate at the gate of Samaria, for as they said, if we enter into the city, the famine is in the city, and we shall die there; and if we sit stil here we die also: now therefore let us fall into the hands of the Assyrians, if they save us, we shall live, and if they kill us we shall but die*: Even so say I in mine heart, If I goe back to the Covenant of works to seek justification thereby, I shall die there; and if I sit still

2 Kin. 17. 4.

and

and ſeek it no way, I ſhall die alſo: now therefore though I be ſomewhat fearfull, yet I am reſolved to go unto Chriſt, and if I periſh, I periſh.

Evan. Why, now I tell you the match is made, Chriſt is yours, and you are his; this *day is ſalvation come to your houſe* (your ſoul I mean) for what though you have not that power to come ſo faſt to Chriſt, and to lay ſuch firme hold on him as you deſire; yet coming with ſuch a reſolution to take *Chriſt*, as you do, you need not care for power to do it, in as much as *Chriſt* wil enable you to do it; for is it not ſaid, *Io.* 1. 12. *But as many as received him, to them he gave power to become the ſons of God, even to them that believe on his Name:* O therefore, I beſeech you, ſtand no longer diſputing, but be peremptory and reſolute in your faith, and in caſting your ſelf upon God in Chriſt for mercy, and let the iſſue be what it wil: yet let me tell you to your comfort, that ſuch a *reſolution* ſhal never go to *hell*: nay, I will ſay more, if any ſoul have room in *heaven*, ſuch a ſoul ſhall; for *God* cannot finde in his *heart* to damn ſuch a one; I might then with as much true *confidence* ſay unto you, as faithfull *Iohn Careleſs* ſaid to godly *Iohn Bradford*, Hearken, O heavens, and thou, O earth, give ear, and bear me witneſſe at the

Goodw. childe o light, page 196, 199.

In a letter to him.

the great day that I do here faithfully and truly the *Lords* meſſage unto his dear ſervant, and ſingularly beloved *John Bradford*, ſaying *John Bradford*, thou man ſo ſpecially beloved of *God*, I do pronounce and teſtifie unto thee in the Word and Name of the Lord *Jehovah*, that all thy ſins whatſoever they be, though never ſo many grievous, or great, be fully and freely pardoned, releaſed and forgiven thee, by the mercy of *God* in *Ieſus Chriſt*, thy only *Lord* and ſweet *Saviour*, in whom thou doeſt undoubtedly believe: as truly as the *Lord* liveth, he will not have thee die the death, but hath verily purpoſed, determined and decreed, that thou ſhalt live with him for ever.

Ne. O *Sir*, if I have as good warrant to apply this ſaying to my ſelf, as ſweet M. *Bradford* had to himſelf, then am I a happy man.

Eva. I tell you from *Chriſt*, and under the hand of the ſpirit, that your perſon is accepted, your ſins are done away, and you ſhal be ſaved: and if an angel from heaven ſhould tel you otherwiſe, let him be accurſed: therefore you may (without doubt) conclude, that you are a happy man: *For by means of this your matching with Chriſt, you are become one with him, and one in him, you dwell in him, and he in you, he is your welbeloved, and you are his*: ſo that the marriage union betwixt

Hooker, Poor, doubting Chriſtian, p. 51.

1 Joh. 4. 13

Cant. 2. 16

Chriſt

Christ and you, is more then a bare notion or apprehension of your minde, for it is a special, spiritual and real union; it is a union betwixt the nature of *Christ*, *God* and man, and you; it is a knitting and closing, not only of your apprehension with a *Saviour*, but also of your soul with a *Saviour*, whence it must needs follow, that you cannot be damned, except *Christ* be damned with you; neither can Christ be saved, except you be saved with him. And as by means of corporal marriage all things become common betwixt man & wife, even so, by means of this spiritual marriage, all things become common betwixt *Christ* and you; for when *Christ* hath married *his spouse* unto himself, he passeth over all his estate unto her, so that whatsoever Christ is, or hath, you may boldly challenge as your own, *He is made unto you of God wisdom, righteousnes, sanctification and redemption*: and surely by vertue of this neer union it is, that as *Christ* is called, *The Lord our righteousnes*, *Ier.* 23.6. even so is the *Church* called, *The Lord our righteousnes*, *Ier.* 35.6. I tel you man you may by vertue of this union boldly take unto your self as your own, *Christs* watching, abstinence, travels, praiers, persecutions and slanders, yea, his tears, his sweat, his bloud, and all that ever he did and

Hooker Souls union p. 6. 7. 9. 10.

Tyndal par. wic. mam. p. 75

1 Cor. 30.

Ber. Ochin ser.

suffered in the space of 33 years, with his passion, death, burial, resurrection, and ascension, for they are all yours; and as Christ passeth over all his estate unto his Spouse, so doth he require that she should passe over all unto him: wherefore you being now married unto *Christ*, you must give all that you have of your own unto him, and truly you have nothing of your own but sin, and therefore you must give him that: I beseech you then say unto *Christ* with bold confidence, I give to thee my dear husband, my unbelief, my mistrust, my pride, my arrogancy, my ambition, my wrath and anger, my envie, my covetousnesse, my evil thoughts, affections and desires, I make one bundle of these, and all my other offences, and give them unto thee; *And thus was Christ made sin for us that knew no sin, that we might be made the righteousnesse of God in him. Now then,* saith *Luther, let us compare these things together, and we shall finde inestimable treasure, Christ is full of all grace, life, and saving health, and the soul is fraught full of all sin, death and damnation, but let faith come betwixt these two, and it shall come to passe that Christ shall be laden with sinne, death and hell, and unto the soul shall be imputed grace, life and salvation; who then* (saith he) *is able to value the*

Bernardin Ochine in his ser. how a chr. must make his last will. 2 Co. 5. 21 Christ. lib. p. 21, 22.

ioy-

royalty of this marriage accordingly? Who is able to comprehend the glorious riches of this grace where this rich and righteous husband Christ doth take unto wife this poor and wicked harlot, Redeeming her from all evils, and garnishing her with all his own jewels, so that you (as the same *Luther* saith) *through the assurednes of your faith in Christ your husband, are delivered from all sins, made safe from death, guarded from hell, and endowed with everlasting righteousnesse, life and saving health of this your husband Christ, and therefore you are now under the covenant of grace, and freed from the Law, as it is the covenant of works*; for (as M. *Ball* truly saith) *at one and the same time, a man cannot be under the covenant of works, and the covenant of grace.*

Page 25.

On the new cov. page 15.

Neo. Sir, I do not yet well know how to conceive of this freedome from the Law, as it is the Covenant of works; and therefore I pray you make it as plain to me as you can.

Evan. For the true and clear understanding of this point, you are to consider, that when *Jesus Christ* the second *Adam*, had in the behalf of his chosen, perfectly fulfilled the Law, as it is the Covenant of works, divine Justice delivered that bond in to *Christ, who utterly canceled that handwriting*, so that none of his chosen were to have any more

Col. 2. 14

more to do with it, nor it with them, and now you by your believing in Christ, having manifested, *that you are one, who was chosen in him, before the foundation of the world*: his fulfilling of that Covenant, and cancelling that hand-writing, is imputed unto you, and so you are acquitted and absolved from all your transgressions against that Covenant, either past, present, or to come, and so you are justified, as the *Apostle* saith, *Freely by his grace, through the redemption that is in Jesus Christ.*

Ephes. 4.

Rom. 3. 24

Ant. I pray you, Sir, give me leave to speak a word by the way, Was not he justified before this time?

Eva. If he did not believe in *Christ* before this time, as I *conceive* he did not, then certainly he was not *justified* before this *time.*

Ant. But, *Sir*, you know, as the *Apostle* saith, *It is God that justifieth*, and God is eternal, and as you have shewed, Christ may be said to have fulfilled the Covenant of works from al eternity, and if he be *Christs* now, then was he *Christs* from al eternity; and therfore, as I conceive, he was justified from all eternity.

Eva. Indeed *God* is from all eternity, and in respect of *Gods* accepting of *Christs* undertaking to fulfill the *covenant of works*, he fulfilled it from al eternity; and in respect of

of *Gods* electing of him, he was *Christs* from all eternity, and therefore it is true in respect of *Gods* decree, he was justified from all eternity, and he was justified meritoriously in the death & resurrection of *Christ*; but yet he was not justified actually, till he did actually believe in *Christ*; for saith the *Apostle*, *By him all that believe are justified*; so that in the act of *justifying*, *faith* and *Christ* must have a *mutuall relation*, & must alwaies concur and meet together; *faith* as the *action* which *apprehendeth*, and *Christ* the *object* which is *apprehended*; for neither doth *Christ* justifie without *faith*, neither doth *faith*, except it be in Christ.

Boul. true bou. p. 289.

Act. 13. 39

M. *I. Fox* upon election.

Ant. Truly, Sir, you have indifferently well satisfied me in this point, and surely I like it marvellous wel, that you conclude no *faith justifieth*, but that whose *object* is Christ.

Eva. The very truth is, though a man believe that *God* is mercifull and true of his promise, and that he hath his elect number from the beginning, and that he himself is one of that number, yet if this *faith* do not eye *Christ*, if it be not in *God* as he is in *Christ*, it wil not serve turn, for *God* cannot be comfortably thought upon out of *Christ* our Mediatour; *For if we finde not God in Christ*, saith *Calvin*, *salvation cannot be known:*

D. *Sibbs* Souls conflict. p. 55. Inst. p. 155

known: wherefore, neighbour *Neophitus*, I will say unto you, as sweet M. *Bradford* said unto a Gentlewoman in your case, *Thus then if you would be quiet and certain in conscience, then let your faith burst forth through all things, not only that you have within you, but also whatsoever is in heaven, earth and hell, and never rest untill it come to Christ crucified, and the eternall sweet mercy and goodnesse of God in Christ.*

Neo. But Sir, I am not satisfied concerning the point you touched before, and therefore I pray you proceed to shew me, how farre forth I am delivered from the Law as it is the Covenant of works.

Evan. Truly, as it is the Covenant of works, you are wholly and altogether delivered and set free from it, you are dead to it, and it is dead to you, and if it be dead to you, then it can doe you neither good nor hurt; and if you be dead to it, you can expect neither good nor hurt from it: consider man, I pray you, that as I said before, you are now under another Covenant, to wit, the Covenant of grace, and you cannot be under two Covenants at once, neither wholly nor partly; and therfore as before you believed you were wholly under the Covenant of works, as *Adam* left both you, and all his posterity after

after his fall, so now since you have believed you are wholly under the Covenant of grace: assure your self then, that no Minister or Preacher of Gods word hath any warrant to say unto you hereafter, either do this & this duty contained in the Law, and avoid this & this sin forbidden in the law, and *God* will justifie thee, and save thy soul, or do it not, and he will condemn thee, and damn thee: no, no, you are now set free, both from the commanding and condemning power of the Covenant of works; so that I will say unto you, as the *Apostle* saith unto the believing *Hebrews*, Heb. 12. 18, 22, 24. *You are not come to Mount Sinai, that might not be touched, and that burned with fire, nor unto blacknes and darknes, and tempests; but you are come unto Mount Sion, the City of the living God, and to Jesus the Mediatour of the new Covenant*; so that (to speak with holy reverence) God cannot by vertue of the Covenant of works, either require of you any obedience, or punish you for any disobedience, no, he cannot by vertue of that Covenant so much as threaten you, or give you an angry word, or shew you an angry look; for indeed he can see no sin in you as a transgression of that Covenant; for saith the *Apostle*, *Where there is no law, there is no transgression*. Rom. 4. 15 And therfore though hereafter

hereafter you doe through frailty transgreſs any of al the *ten Cõmandments*, yet do you not therby transgreſs the *covenant of works*, there is no ſuch *covenant* now betwixt *God* & you, & therfore though hereafter you ſhal here ſuch a voice as this, if thou wilt be ſaved, *keepe the Commandments*, or *Curſed is every one that continueth not in all things which are written in the book of the Law to do them*; nay, though you hear the voice of *thunder*, and a fearful *noiſe*, nay, though you ſee blacknes and darknes, and feel a great tempeſt, that is to ſay, though you heare us that are *Preachers*, according to our Commiſſion, *lift up our voice like a Trumpet, in threatning hel & damnation to ſin-*
Iſai. 58. 1. *ners, & tranſgreſſors of the Law*, though theſe bee the words of *God*, yet are you not to think that they are ſpoken to you; no, no, the *Apoſtle* aſſures you, *That there is no condemnation to them that are in Chriſt Jeſus*:
Rom. 8. 1. believe it man, *God* never threatens *eternall death*, after he hath given to a man *eternall life*: nay the truth is, *God* never ſpeaks to a believer out of *Chriſt*; & in *Chriſt* he ſpeaks not a word in the terms of the *covenant of works*; and if the law of it ſelf ſhould preſume to come into your *conſcience*, and ſay herein, and herein thou haſt tranſgreſſed and broken me, & therfore thou oweſt ſo much

much, and ſo much to *divine juſtice* which muſt be ſatisfied, or elſe I will take hold on thee: then anſwer you & ſay, *O Law*, be it known unto thee that I am now maried unto *Chriſt* & ſo I am under covert, and therfore if thou charge me with any *debt*, thou muſt enter thine action againſt my *husband Chriſt*, for the wife is not ſuableat the *Law*, but the husband: but the truth is I through him am dead to thee, *O Law*, & thou art dead to me, and therfore juſtice hath nothing to do with me, for it judgeth according to the *Law*. And if it yet reply and ſay, I, but good works muſt be done, & the *Commandments* muſt be kept if thou wilt obtaine ſalvation; then anſwer you & ſay, I am already ſaved before thou cameſt, therefore I have no need of thy preſence, for in Chriſt I have all things at once, neither need I any thing more that is neceſſary to ſalvation, hee is my righteouſnes, my treaſure, and my work: I confeſſe, O Law, that I am neither Godly nor righteous, but yet this I am ſure of, that he is Godly and righteous for mee and to tell thee the truth, *O Law*, I am now with him in the bride-chamber, where it maketh no matter what I am, or what I have done, but what Chriſt my ſweet husband is, hath done, and doth for

Greenh. afflicted conſc. p. 70.

Ber. Ochin in his ſermon how to anſ. before the judg. ſeat

Luthers Choſ. ſer. p. 99. 100. 101.

Choſ. ſer. p. 42, 99.

for me, and therefore leave off law to dis. pute with me; for by faith I apprehend him who hath apprehended me, and put me into his bosome, wherfore I will be bold to bid *Moses* with his Tables, and al Lawyers with their Books, and all men with their Works hold their peace and give place, so that I say unto thee, O Law, be gone, and if it will not be gone, then thrust it out by force, saith *Luther*.

And if sin offer to take hold of you, as *David* said his did on *him*, *Psal.* 40. 14. then say you unto it, *Thy strength, O sinne, is the Law.* 1 Cor. 15. 56. *And the Law is dead to me*: so that O sin, thy stength is gone and therefore besure thou shalt never be able to prevail against me, nor do me any hurt at all.

And if *Satan* take you by the *throat*, and by violence draw you before *Gods judgement seat*, then call to your *husband Christ* and say, *Lord I suffer violence, make answer for me and help me*, & by his help, you shall be enabled to *plead* for your self after this manner: O God the Father, I am thy Son Christs, thou gavest me unto him, and thou hast given unto him *all power both in heaven and in earth, & hast committed all judgment to him*, and therefore I will stand to his judgment, who saith, *He came not to*

judge-

judge the world, but to ſave it; and therefore he will ſave me according to his Office, and if the Jury ſhould bring in their verdict that they have found you guilty, then ſpeak to the Judge, and ſay in caſe any muſt be condemned for my *tranſgreſſions*, it muſt needs be Chriſt, and not I, for albeit I have committed them, yet he hath undertaken and bound himſelf to anſwer for them, & that by the conſent and good will of *God* his Father; and indeed he hath fully ſatisfied for them, and if all this will not ſerve the turn to acquit you, then adde moreover and ſay; As a woman that is conceived with childe, muſt not ſuffer death, becauſe of the childe that is within her: no more muſt I, becauſe I have conceived *Chriſt* in my heart, though I had committed all the ſins in the world. And if *death* creep upon you, and attempt to devour you, then ſay, Thy ſting, O death, is ſin, and Chriſt my husband hath fully vanquiſhed ſinne, and ſo deprived thee of thy ſting, and therefore do I not fear any hurt that thou, O death, canſt do unto me! And thus you may triumph with the Apoſtle, ſaying, *Thanks be to God, who hath given me victory through our Lord Jeſus Chriſt.* And thus have I alſo declared unto you how *Chriſt* in the fulneſſe of time, performed that which *God* before all time purpoſed, and in

Bernard. Ochine ſer of predeſt

1 Cor. 15. 56, 57.

time promiſed, touching the helping and delivering of fallen mankinde: and ſo have I alſo done with the law of faith.

Nom. Then, Sir, I pray you proceed to ſpeak of the law of Chriſt; and firſt let us hear what the law of Chriſt is?

Evan. The law of *Chriſt* in regard of ſubſtance and matter is all one with the law of works, or covenant of works, which matter is ſcattered thorow the whole Bible, and ſummed up in the *Decalogue*, or *ten Commandments*, commonly called, *The moral Law*, containing ſuch things as are agreeable to the minde and will of God; to wit, piety towards *God*, charity towards our neighbour, and ſobriety towards our ſelves; and therefore was it given of God to be a true and eternal rule of righteouſnes, for all men of all Nations, and at all times: ſo that Evangelical grace directs a man to no other obedience then that whereof the Law of the ten Commandments is to be the rule.

Boul. true boun. p. 73

p. 74.

Baſtin. cat. p. 9.

Reynolds uſe of the law, p. 388

No. But yet, Sir, I conceive, that though (as you ſay) the law of *Chriſt* in regard of ſubſtance and matter be all one with the Law of works, yet their forms do differ.

Evan. True indeed, for (as you have heard) the Law of works ſpeaketh on this wiſe, *Doe this, and thou ſhalt live; and if thou doe it not, then thou ſhalt die the death*: but the

Law

Law of Christ speaketh on this wise, *And when I passed by thee, and saw thee polluted in thine own bloud, I said unto thee when thou wast in thy bloud, live; And whosoever liveth and beleeveth in me shall never die: Be ye therefore followers of God as dear children, and walk in love, as Christ hath loved us: And if ye love me, keep my Commandments: And if they break my Statutes, and keep not my Commandments, then will I visit their transgressions with a rod, and their iniquities with stripes: Nevertheless my loving kindenesse will I not utterly take away from him, nor suffer my faithfulnesse to fail.* Thus you see that both these Laws agree, in saying *(Doe this)* but here is the difference, The one saith *(Do this and live)* and the other saith *(Live and doe this)* the one saith, Do this for life; the other saith, Doe this from life: The one saith, *If thou do it not, thou shalt die*; The other saith, *If thou do it not, I will chastise thee with the rod.* The one is to be delivered by God, as he is a Creatour out of Christ, only to such as are out of Christ; the other is to be delivered by God, as he is a Redeemer in Christ, only to such as are in Christ: Wherefore, Neighbour *Neophytus*, sith that you are now in Christ, beware you receive not the ten Commandments at the hands of God out of Christ, nor yet at the hands of *Moses*, but only at

Eze.16.6
Joh. 6.26
Ephes.5.1.
Joh.14.15
Psa.89.31 32,33.

the hands of *Christ*, and so shall you be sure to receive them as the law of Christ.

Nom. But Sir, may not God out of *Christ* deliver the ten Commandments as the law of Christ?

Evan. O no! for God out of Christ stands in relation to man according to the tenour of the Law, as it is the covenant of works, and therefore can speak to man upon no other terms then the terms of that covenant.

Nom. But Sir, why may not beleevers amongst the Gentiles receive the ten Commandments as a rule of life, at the hands of *Moses*, as well as the beleevers amongst the Jews did?

Evan. For answer hereunto, I pray you consider, That the ten Commandments being the substance of the law of nature, engraven in the heart of man in innocency; and the expresse *Idæa*, or representation of Gods own Image, even a beam of his own holinesse: they were to have been a rule of life both to *Adam* and his posterity, though they had never bin the covenant of works; but being become the covenant of works, they were to have bin a rule of life to them as a covenant of works; and then being, as it were, razed out of mans heart by his fall, they were made known to *Adam*, and the

Bolt. true boun. *p.* 77 *Perk.* on Gal. 4. 5. alleadg. by D. *Taylor*, *reg. vit. p.* 211.

the reſt of the believing Fathers by viſions and Revelations, and ſo were a rule of life to him, yet not as the covenant of works as they were before his fall, & ſo continued until the time of *Moſes*; & as they were delivered by *Moſes* unto the believing *Iews* from the *Arke*, and ſo as from Chriſt they were a rule of life to them until the time of *Chriſts* coming in the fleſh, & ſince *Chriſts* coming in the fleſh they have bin, and are to be a rule of life both to believing Jews and believing Gentiles unto the end of the world, not as they are delivered by *Moſes*; but as they are deliver'd by *Chriſt*; for when *Chriſt* the *Son* comes & ſpeaks himſelf, then *Moſes* the *ſervant* muſt keep ſilence, according as *Moſes* himſelf foretold, ſaying, *A Prophet ſhall the Lord your God raiſe up unto you, of your brethren like unto me, him ſhall you heare in all things which he ſhall ſay unto you*: and therfore when the *diſciples* ſeem'd to deſire to hear *Moſes* and *Elias* to ſpeak on the Mountain *Tabor*, they were preſently taken away, and a voice came out of the cloud, ſaying, *This is my beloved Son in whom I am well pleaſed, heare him*: as if the Lord had ſaid, you are not now to hear either *Moſes* or *Elias*; but my welbeloved *Son*, and therfore I ſay unto you, hear him: And is it not ſaid, Heb. 1. 1. *That in theſe laſt dayes God*

Mat. 17. 4. 5.

Act. 3. 22.

Col. 3. 16, 17. Ver. 18. Ver. 20. Eph. 5. 6. Gal. 5. 2.

hath ſpoken to us by his Son; and doth not the Apoſtle ſay? *Let the word of Chriſt dwell in you richly; and whatſoever you do, in word or deed, do all in the Name of our Lord Jeſus Chriſt: the wife muſt be ſubject unto the husband as unto Chriſt*, the childe muſt yeeld obedience to his parents as unto Chriſt, & the believing ſervant muſt doe his maſters buſineſſe as Chriſts buſines: for ſaith the Apoſtle, *yee ſerve the Lord Chriſt*, yea ſaith he to the Galathians, *beare yee one anothers burthen, and ſo fulfill the Law of Chriſt.*

Ant. Sir, I like it very well, that you ſay, Chriſt ſhould bee a chriſtians teacher, and not *Moſes*, but yet I queſtion whether the ten commandments may be called the law of Chriſt; for where can you finde them repeated either by our Saviour, or his Apoſtles in the whole new Teſtament?

Evan. Though we finde not that they are repeated in ſuch a method as they are ſet down in *Exo.* and *Deut.* yet ſo long as wee finde that *Chriſt* & *his Apoſtles* did require & command thoſe things that are therein commanded, & reprove & condemne thoſe things that are therin forbidden, and that both by their *lives* & *doctrins*, it is ſufficient to prove them to be the Law of Chriſt.

Ant. I think indeed, they have done ſo touching ſome of the *Commandments*, but not touching all.

Evan.

Evan. Because you say so, I intreat you to consider:

First, whether the true knowledge of God required, *Joh.* 3. 19. & the want of it condemned, 2 *Thes.* 1. 8. & the true love of God required, *Mat.* 22. 37. and the want of it reproved, *Joh.* 5. 42. and the true fear of God required, 1 *Pet.* 2. 17. *Heb.* 12. 28. and the want of it condemned, *Rom.* 3. 18. & the true trusting in God required, & the trusting in the creature forbidden, 2 *Cor.* 1. 6. 1 *Tim.* 9. 17. be not the substance of the first Commandment.

And consider secondly, whether the *hearing and reading of Gods word commended, Joh.* 5. 47. *Revel.* 1. 3. *and prayer required, Rom.* 12. 12. 1 *Thes.* 5. 17. & singing of *psalms required, Col.* 3. 16. *Jam.* 5. 13. and whether Idolatry forbidden, 1 *Cor.* 10. 14. 1 *Joh.* 5. 21. bee not the substance of the second Commandement?

And consider thirdly, whether *worshipping God in vaine*, condemned, *Mat.* 15. 9. *& using vaine repetitions in prayer* forbidden, *Mat.* 6. 7. and hearing of the word only, *and not doing*, forbidden, *Jam.* 1. 22. whether *worshipping* GOD *in spirit and truth* commanded, *John* 4. 24. and praying with the *spirit*, and with understanding also, and singing with the Spirit, and with under-

ſtanding alſo commended, 1 *Cor.* 14. 15. and *taking heed what we heare*, *Mat.* 4. 24. be not the ſubſtance of the third Commandement?

Conſider fourthly, whether *Chriſt riſing from the dead the firſt day of the weeke*, *Mar.* 16. 2. 9. *The Diſciples aſſembling, and Chriſts appearing unto them two ſeverall firſt dayes of the weeke*, *John* 20. 19, 26. *And the Diſciples coming together, and breaking bread, and preaching afterwards on that day*, *Acts* 20. 7. 1 *Cor.* 16. 2. *and* Johns *being in the ſpirit on the Lords day*, *Revel.* 1. 10. I ſay, conſider whether theſe things do not prove that the firſt day of the weeke is to be kept as the Chriſtians Sabbath.

Conſider fifthly, whether the Apoſtles ſaying, *Children obey your parents in the Lord, for this is right: Honour thy Father and thy Mother*, which is the firſt commandment with promiſe, *Ephe.* 6. 12. And all thoſe other exhortations given by him, and the *Apoſtle Peter, both to inferiours and ſuperiours to do their duty either to other*, *Epheſ.* 5. 22, 25. *Epheſ.* 6. 4, 5, 9. *Coloſ.* 3. 18, 19, 20, 21, 22. *Titus* 3. 1. 1 *Peter* 3. 1. 1 *Peter* 2. 18. I ſay conſider, whether all theſe places doe not prove, that the duties of the Fifth Commandement, are required in the new Teſtament.

Here

Here you ſee are five of the ten Commandments, and as for the other five, the Apoſtle reckons them up all together, ſaying; *Thou ſhalt not commit adultery, thou ſhalt not kill, thou ſhalt not ſteal, thou ſhalt not bear falſe witneſſe, thou ſhalt not covet*: Now judge you whether the ten Commandments be not repeated in the new Teſtament, and ſo conſequently whether they be not the Law of Chriſt, and whether a believer be not under the law to Chriſt, or in the law through Chriſt, as the *Apoſtles* phraſe is, 1 *Cor.* 9. 21. Rom. 14. 9

Ant. But yet, Sir, as I remember both *Luther* and *Calvin* do ſpeak as though a believer were ſo quite freed from the Law by Chriſt, as that he need not make any conſcience at all of yeelding obedience to it.

Eva. I know right well that *Luther* ſaith, the conſcience hath nothing to do with the *law* or *works*; and that *Calvin* ſaith, The *conſciences* of the *faithfull*, when the affiance of their *juſtification* before *God* is to be ſought, muſt raiſe and advance themſelves above the law, and forget the whole *righteouſneſſe* of the law, and lay aſide all thinking upon works. Now for the true underſtanding of theſe two worthy ſervants of Chriſt, two things are to be conſidered and concluded. Firſt, that when they ſpeak thus of the law, it is evident they mean only in the caſe of juſtifi- On Gal. p. 59. Inſt. p. 403

juſtification; ſecondly, that when the conſcience hath to do with the law in the caſe of juſtification, it hath to do with it only as it is the *covenant* of *workes*: for as the law is the law of Chriſt, it neither juſtifies nor condemns, & ſo if you underſtand it of the law as it is the *covenant* of *workes*, according to their meaning, then it is moſt true that they ſay: for why ſhould a man let the law come into his conſcience, that is, why ſhould a man make any conſcience of doing the law, to be *juſtified* thereby, conſidering it is a thing impoſſible? nay, what need hath a man to make *conſcience* of doing the law to be *juſtified* thereby, when he knows he is already *juſtified another way*? nay, what need hath a man to make *conſcience* of doing that law that is *dead* to him, & he to it? hath a *woman* any need to make any *conſcience* of doing her duty to her *husband*, when he is dead, nay, when ſhe her ſelf is dead alſo? or hath a debter any need to make any *conſcience* of paying that debt which is already fully diſcharged by his *ſurety*? wil any man be a fraid of that obligation which is made void, the ſeal torn off, the writing defaced, nay, not only cancelled and croſt, but torn in peeces? I remember the Apoſtle ſaith, *That if the ſacrifices which were offered in the Old Teſtament, could have made the com-*

Boul. true bou. p. 31.

Heb. 10. 1. 2.

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mers thereunto perfect, and have purged the worshippers, then should they have had no more conscience of sinnes, that is, their conscience, would not have accused them of being guilty of sinnes; now the bloud of Christ hath purged the conscience of a Believer from all his sins, as they are transgressions against the covenant of works, and therefore what needs his conscience be troubled about that covenant? But now I pray you observe and take notice, that although *Luther* and *Calvin* doe thus exempt a Believer from the law, in the case of justification, and as it is the law or covenant of workes, yet do they not so out of the case of justification, and as it is the Law of Christ. Cha. 9. 14.

For thus saith *Luther*, out of the matter of justification, *We ought with* Paul, *to thinke reverently of the Law, to commend it highly, to call it holy, righteous, just, good, spirituall and divine*; yea, out of the case of justification we ought to make a god of it: And in another place, saith he, there is a civill righteousnesse, and a ceremonial righteousnes; yea, and besides these, there is another righteousnesse, which is the righteousnesse of the law, or of the ten Commandments, which *Moses* teacheth, this also wee teach after the doctrine of FAITH. And in another place, he having shewed that Believers On Gal. p. 182. Rom. 7. 12, 14. On Gal. page 5. *Chos. ser.* pag. 103.

believers through Christ are far above the law (adds) Howbeit, I will not deny but that *Moses* sheweth to them their duties, in which respect they are to be admonished and urged: wherfore such doctrins and admonitions ought to be among Christians, as it is certain there was among *the Apostles*, wherby every man may be admonished of his estate and office:

And *Calvin* having said (as I told you before) that *christians* in the case of *justification* must *raise* and *advance* themselves above the *law* (adds) neither can any man thereby gather, that the *law is superfluous* to the *faithfull*, whom notwithstanding it doth not cease to *teach*, *exhort*, and *prick* forward to *goodnes*; although before *Gods judgement seat* it hath no place in their *conscience*.

Ant. But Sir, if I forget not *Musculus* saith, that the law is utterly abrogated.

Evan. Indeed, *Musculus* speaking of the ten Commandments saith, if they be weak, if they be the letter, if they do work transgression, anger, curse and death; and if *Christ* by the law of the spirit of life delivered them that believed in him, from the law of the letter which was weak to justifie, and strong to condemn, and from curse being made a curse for us, surely they be abrogated. Now this is most certain, that the

Com. plac. fol. Eng. 119, 120.

ten

ten *Commandments* doe no way work tranſgreſſion, anger, curſe and death, but only as they are the covenant of works, neither hath *Chriſt* delivered *believers* any otherwiſe from them then as they are the covenant of works; and therfore we may aſſuredly conclude, that they are no otherwiſe abrogated than as they are the covenant of works. Neither did *Muſculus* intend any otherwiſe; for ſaith he, in the words following, it muſt not be underſtood, that the points of the ſubſtance of *Moſes* covenant are utterly brought to nothing, *God forbid*: for a chriſtian man is not at liberty to do thoſe things that are ungodly and wicked; and if the doing of thoſe things the law forbids do not diſpleaſe *Chriſt*, if they be not much different, yea contrary, if they be not repugnant to the *righteouſnes* which we received of him: let it be lawfull for a *Chriſtian* man to doe them, or els not; but a *Chriſtian* man doing againſt thoſe things which he commanded in the *Decalogue* doth ſin more outragiouſly than he that ſhould ſo doe being under the law, ſo far off is he from being free from thoſe things that be there *cõmanded*: wherefore friend *Antinomiſta*, if either you or any man elſe, ſhal under a pretence of your being in Chriſt, exempt your ſelves from being under the Law of the ten Com-

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mandments, as they are the law of *Christ*, I tel you truly, it is a shrewd sign you are not yet in *Christ*, for if you were, then *Christ* were in you, and if *Christ* were in you, then would he governe you, and you would be subject unto him; I am sure the Prophet *Isaiah* tels us, *That the same Lord who is our Saviour, is also our King and Law-giver*: And truly, he will not be *Jesus*, a Saviour to any, but only to those unto whom he is *Christ* a Lord: for the very truth is, whereseever he is *Jesus* a Saviour, he is also *Christ* a Lord: and therefore I beseech you examine your self, whether he be so to you or no.

Isa. 33.23.

Ant. Why then, Sir, it seemeth that you stand upon marks and signs?

Evan. Yea, indeed, I stand so much upon marks and signs, that I say unto you in the words of the Apostle *John*, *In this the children of God are manifest, and the children of the devil*; Whosoever doth not righteousnes is not of God; for, saith *Luther*, He that is truly baptized, is become a new man, and hath a new nature, and is endewed with new dispositions, and loveth, liveth, speaketh, and doth farre otherwise then he was wont, or could before: For saith godly *Tindal*, God worketh with his word, and in his word, and bringeth faith into the hearts of his elect, and looseth the heart from sin, and knitteth

1 Joh. 3. 10

Chos. ser. p. 122. *Tind.* par. wick. man p. 65, 66.

knitteth it to *God*, and giveth a man power to do that which was before impoſſible for him to do, and turneth him into a new nature. And therefore ſaith *Luther* in another place, Herein works are to be extolled and commended, in that they are fruits & ſigns of faith; & therfore he that hath no regard how he leadeth his life, that he may ſtop the mouths of all blamers and accuſers, and clear himſelf before all, and teſtifie that he hath lived, ſpoken, and done well, is not yet a Chriſtian: how then ſaith *Tyndal* again, Dare any man think that *Gods* favour is on him, and *Gods* Spirit within him, when he feeleth not the working of his ſpirit, nor himſelf diſpoſed to any good thing?

Choſ. ſer. p. 197.

Para. wic. Mam. p. 68.

Ant. But by your favour, Sir, I am perſwaded that many a man deceives his own ſoul by theſe marks and ſigns.

Evan. Indeed I muſt needs confeſſe with M. *Boulton*, and M. *Dyke*, that in theſe times of Chriſtianity, a reprobate may make a glorious profeſſion of the Goſpel, and performe all duties and exerciſes of Religion, and that in outward appearance, with as great ſpirit and zeal, as a true beleever; yea, he may be made partaker of ſome meaſure of inward illumination, and have a ſhadow of true regeneration, there being no grace effectually wrought in the faithful

Diſcourſe of true happines, p. 35.

On the heart, p. 111.

faithfull a resemblance wherof may not be found in the unregenerate; and therefore I say, if any man pitch upon the sign without the thing signified by the sign, that is, if he pitch upon his graces (or gifts rather) and duties, and conclude assurance from them, as they are in him, & come from him without having reference to *Jesus Christ* as the *root* and *fountain* of them, then are they deceitful *marks* and *signs*; but if he look upon them with reference to *Jesus Christ*, then are they not deceitfull, but true evidences and demonstrations of faith in Christ: and this a man doth, when he looks upon his outward actions, as flowing from the inward actions of his minde, and upon the inward actions of his minde, as flowing from the habits of grace within him; and upon the habits of grace within him, as flowing from his justification, and upon his justification, as flowing from his faith; and upon his faith, as given by, and embracing *Jesus Christ*: thus, I say, if he rests not till he comes to Christ, his marks and signs are not deceitfull but true.

Ant. But Sir, if an unbeliever may have a resemblance of every grace that is wrought in a believer, then it must needs be an hard matter to find out the difference, and therfore, I conceive, it is best for a man not to trouble

trouble himself at all about *marks* and *signs*.

Eva. Give me leave to deal plainly with you, in telling you, that although we cannot say every one that hath a form of godlines hath also the power of godlines; yet we may truly say, that he who hath not the form of godlinesse hath not the power of godlines; for though all be not gold that glistereth, yet al gold doth glister: and therfore I tel you truly, if you have no regard to make the law of Christ your rule, by indeavouring to doe what is required in the ten Commandments, and to avoid what is there forbidden, it is a very evil sign, and therefore I pray you consider of it.

Ant. But Sir, you know the Lord hath promised, to write his law in a believers heart, and to give him his Spirit to lead him into al truth, and therfore he hath no need of the law written with Paper and Inke, to be a rule of life to him, neither hath he any need to endeavour to be obedient therunto as you say.

Evan. Indeed saith *Luther*, the matter would even so fare, as you say, if we were perfectly and altogether the inward and spiritual men, which cannot be in any wise before the last day, at the rising again of the dead, so long as we be cloathed with this mortal flesh, we doe but begin and proceed

Christ. liber. p. 39.

onwards on our course towards *perfection*, which will be consummated in the life to come; and for this cause, the Apostle, *Rom.* 8. doth call this, *The first fruits of the spirit*, which we doe enjoy in this life, the truth
Thos. ser. and fulnes of which we shall receive in the
pag. 246. life to come; and therefore (saith he, in another place) it is necessary so to preach to them, that have received the doctrine of faith, that they might be stirred up to go on in *good life*, which they have imbraced, and that they suffer not themselves to be overcome by the assaults of the raging flesh; for we will not so presume of the doctrine of
page 29.7 faith, as if that being had, every man might do what he listed; no, we must earnestly endeavour our selves that we may be without blame; and when we cannot attain therunto we must flie to praier, and say before God
inst. p. 162 and man, *Forgive us our trespasses*: And saith *Calvin*, One proper use and end of the Law concerning the faithful, in whose hearts liveth and reigneth the Spirit of *God*, is this; to wit, although they have the law written and engraven in their hearts by the finger of *God*, yet is the law to them a very good means, whereby they may daily better, and more assuredly learn, what is the wil of the *Lord*, and let none of us exempt himself from this need; for no man hath hitherto

attain-

attained to so great *wisdom*, but that he hath need to be daily instructed by the law, and herein *Christ* differeth from us, that the Father hath *poured out* upon him the infinite abundance of his *Spirit*; but whatsoever we do receive, it is so by measure, that we have need one of another: Now minde it, I pray you, if believers have the Spirit but in measure, and know but in part, *then have they the law written in their hearts but in measure and in part*; and if they have the law written in their hearts, but in measure & in part, then have they not a perfect rule within them; and if they have not a perfect rule within them, then they have need to have a rule without them; and therefore doubtlesse the strongest believer of us al had need to hearken to the *advice* of godly *Tyndal*, who saith, Seek the word of *God* in all things, and without the word of *God* do nothing: and saith another godly and evangelical *Writer*, My brethren, let us do our whole *endeavour* to do the will of *God*, as it becometh good children, and beware that we sin not as neer as we can.

Calvin on John 4.34.

1 Co. 13.9

In his work, p. 86

Author of the benefit of Christs death, p. 85

Ant. Well Sir, I cannot tel what to say, but (me thinks) when a man is perfectly justified by faith, it is a very needles thing for him to endeavour to keep the law, and to do good works.

Evan. I remember *Luther* ſaith, That in his time there were ſome that did reaſon after the like manner; if faith, ſay they, doe accompliſh al things, & if *faith* be only and alone ſufficient unto *righteouſneſſe*, to what end are we commanded to doe *good deeds*; we may go play then, and work no working at all? To whom he makes an anſwer, ſaying (*Not ſo ye ungodly, not ſo*). And there were others that ſaid, If the law doe not juſtifie, then it is in vain, and of none effect: yet it is not therfore true (ſaith he) for like as this conſequence is nothing worth; money doth not juſtifie or make a man *righteous*, therefore it is unprofitable: the eyes do not *juſtifie*, therefore they muſt be plucked out: the hands make not a man *righteous*, therefore they muſt be cut off, ſo is this nought alſo: the law doth not *juſtifie*, therfore it is unprofitable; we do not therfore deſtroy and condemn the Law, becauſe we ſay it doth not juſtifie; but we ſay with *Paul*, *The law is good, if a man do rightly uſe it; and that this is a faithfull ſaying: That they which have believed in God might be carefull to maintain good works, theſe things are good and profitable unto men.*

Chriſt. liberty, p. 39

On Gal. p. 150.

1 Tim. 1. 8.
Tit. 3. 8.

Nes. Truly, Sir, for mine own part I doe much marvell, that this my friend *Antinomiſta*, ſhould be ſo confident of his faith in Chriſt,

Christ, and yet so little regard holines of life, and keeping of Christs commandments, as it seems he doth: for I give the Lord thanks, I do now in some small measure believe that I am by Christ freely and fully justified, and acquitted from all my sins: and therefore have no need, either to eschew evill or doe good, for fear of punishment, or hope of reward; and yet (me thinks) I finde my heart more willing and desirous to doe what the Lord commands, and to avoid what he forbids, then ever it was before I did thus believe: surely, Sir, I doe perceive that faith in Christ is no hinderance to holinesse of life, as I once thought it was.

Evan. Neighbour *Neophytus*, if our friend *Antinomista*, doe content himselfe with a meer *Gospel* knowledge, in a notionary way, and have run out to fetch in notions from Christ, and yet is not fetch in by the power of Christ, let us pitie him and pray for him, & in the mean time, I pray you know that true faith in Christ, is so far from being a hinderance from holines of life and good *works*, that it is the only furtherance; for onely by faith in Christ, a man is enabled to exercise all *Christian graces* aright, *and to perfom all Christian duties aright*, which before he could not. *As for example*, before a

man believe Gods love to him in Christ, though he may have a kind of love to *God* as he is his creator & preserver, and gives him many good things for this present life; yet if *God* do but open his eyes to see what condition his soul is in; that is, if he do but let him see that relation that is betwixt *God* & him, according to the *tenour of the covenant of works*, then he conceives of him as an angry Judge, armed with justice against him, & must be pacified by the *works* of the Law, wherunto he findes his nature opposite & contrary; and therfore he hates both *God* & his *Law*, & doth secretly wish and desire there were neither *God* nor *law*; and though *God* should *now* give unto him never so many *temporall blessings*, yet could he not love him: for what *malefactor* could love that Judge or his law from whom he expects the sentencce of condemnation? though hee should feast him at his table, with never so many dainties. *But after that the kindness & love of God his Saviour hath appeared, not by works of righteousness that he hath done, but according to his mercy hee saved him*: that is, when as by the eye of faith he sees himself to stand in relation to God, according to the tenour of the covenant of grace, then he conceives of God as a most mercifull and loving Father to him in Christ

Tit. 3, 4, 5.

Christ, that hath freely pardoned & forgiven him al his sins, and quite released him from the covenant of works; and by this means, *the love of God is shed abroad in his heart through the holy Ghost, which is given to him, and then he loves God, because he first loved him:* for as a man seeth and feeleth by faith the love and favour of *God* towards him in *Christ* his Son, so doth he love againe both God and his law: and indeed it is impossible for any man to love God, till by faith he know himself beloved of God. Rom. 5.5. 1Ioh.4.19

Secondly, though a man before he believe *Gods love* to him *in Christ*, may have a great measure of legal humiliation, compunction, sorrow and griefe, & be brought down (as it were) to the very gate of hel, & feele the very flashings of hell fire in his conscience for his sins; yet it is not because he hath therby offended God, but rather because hee hath thereby offended himselfe; that is, because hee hath thereby brought himself into the danger of eternall death and condemnation: but when once he believes the love of God to him in *Christ* in pardoning his *iniquity, & passing by his transgression*, then he sorows & grievs for the offence of *God* by the sin, reasoning *thus* with himself; and is it so indeed? hath the Lord given, his own Son to death for me who *Dyke* on repen. *p.*9

have been such a vile, sinfull wretch? And hath Christ borne al thy sinnes, and was he wounded for thy transgressions? O, then the working of his bowels! the stirring of his affections, the melting and relenting of his repenting heart! *Then he remembers his own evil waies, and his doings, that were not good, and loaths himself in his own eyes, for all his abominations; and looking upon Christ whom he hath pierced, he mourns bitterly for him, as one mourneth for his onely Son*: thus when faith hath bathed a mans heart in the bloud of Christ, it is so molified that it quickly dissolves into tears of godly sorrow, so that if Christ do but turn and look upon him, O, then with *Peter*, *he goes out and weeps bitterly*! and this is true Gospel mourning, and this is right Evangelicall repenting.

Dyke of repent. p. 21.

Ezek. 36. 31.

Zec. 12. 10.

Thirdly, Though before a man doe truly believe in Christ, he may so reform his life, and amend his waies, *That as touching the righteousnesse which is of the Law*, he may be with the Apostle *blameless, yet being under the Covenant of works*, all the obedience that he yields to the Law, all his leaving of sin and performance of duties, all his avoiding of what the Law forbids, and all his doing of what the Law commands is begotten by the Law of works

Phil. 3. 6.

of

of *Hagar*, the bond-woman, by the force of ſelfe-love, and ſo indeed they are the fruit and works of a bond-ſervant that is moved and conſtrained to doe all that he doth for fear of puniſhment and hope of reward: for ſaith *Luther*, The Law given on mount *Sinai*, which the *Arabians* call *Agar*, begetteth none but ſervants, and ſo indeed, all that ſuch a man doth is but hypocriſie, for he pretends the ſerving of *God*, whereas indeed he intends the ſerving of himſelf; and how can he do otherwiſe? For whilſt he wants faith, he wants all things, *He is an empty vine, and therefore muſt needs bring forth fruit unto himſelfe*; till a man be ſerved himſelf, he will not ſerve the Lord Chriſt; nay, whilſt he wants faith, he wants the love of Chriſt, and therefore he lives not to Chriſt, but to himſelfe, becauſe he loveth himſelf: And hence ſurely we may conceive it is that Doctor *Preſton* ſaith, all that a man doth, and not out of love, is out of hypocriſie; whereſoever love is not, there is nothing but hypocriſie in ſuch a mans heart.

On Gal. p. 218.

Hoſ. 10. 1.

Of love. p. 19.

But when a man through the hearing of faith, receives the Spirit of Chriſt, that Spirit, according to the meaſure of faith, writes the lively Law of love in his heart, (as *Tyndall* ſweetly ſaith) whereby he is in-

Gal. 3. 2.

inabled to work freely and of his own accord without the coaction or compultion of the law, for that love wherewith *Christ*, or *God* in *Christ*, hath loved him; and which by faith is apprehended of him, will constrain him to do so, according to that of the *Apostle*, *The love of Christ constraineth us*, that is, it will make him to do so whether he will or no, he cannot chuse but do it; I tell you truly, answerably as the love of Christ is shed abroad in the heart of any man, it is such a strong impulsion, that it carries him on to serve & please the *Lord* in all things, according to the saying of an *Evangelical* man: the wil and affection of a believer, according to the measure of faith & the *spirit* received, sweetly quickens and bends to chuse, affect and delight in what ever is good and acceptable to God, or a good man, the *spirit* freely & cherfully moving and inclining him to keepe the Law, with out feare of *Hell*, or hope of *Heaven*; for a *christian man*, saith sweet *Tyndal*, worketh only because it's the wil of his Father, for after that he is overcome with *love* and *kindnesse*, hee seeks to doe the wil of God, which indeed is a Christian mans nature; and what he doth he doth it freely, after the example of Christ; as a naturall Son, aske him why he doth such a thing, why

2Cor.5.14 D. *Preston* of love, *P.* 29.

Towns Assertion of grace *p.*131

pag. 138.

path-way to holy scripture, *p.* 383.

saith

ſaith he, *It is the will of my father*; and I doe it that I may pleaſe him; for indeed love deſireth no wages, it is wages enough to it ſelf, it hath ſweetneſſe enough in it ſelf, it deſires no addition, it pays his own wages, and therfore it is the true child-like obedience, being begotten by faith of *Sarah the free-woman*, by the force of Gods love, and ſo it is indeed the only, true & ſincere obedience: for, ſaith *D. Preſton*, to do a thing in love, is to do it in ſincerity, and indeed there is no other definition of ſincerity, that is the beſt way to know it by. Of love, p. 28.

Nom. But ſtay Sir, I pray you, would you not have believers to eſchew evil and doe good for feare of Hell, or for hope of Heaven?

Eva. No indeed, I would not have any believer to doe either the one or the other, for ſo far forth as they do ſo, their obedience is but ſlaviſh, and therfore though when they were firſt awaked & convinced of their miſery, & ſet foot forward to goe on in the way of life, they with the *prodigal* would be hired ſervants, yet when by the eye of faith, they ſee the *mercy & indulgence* of their heavenly *Father* in *Chriſt*, running to meet them & embracing them, I would have them *with him* to talk no more of being hired ſervants, I would have them ſo to

wraſtle

wraſtle againſt doubting, and ſo to exerciſe their faith as to believe, *that they are by Chriſt delivered from the hands of all their enemies*, both the Law, ſinne, wrath, death, the devill, and hell, *That they may ſerve the Lord without fear, in holineſſe and righteouſneſſe all the daies of their lives*: I would have them ſo to believe Gods love to them in Chriſt, as that thereby they may be conſtrained to obedience.

Luke 1. 74, 75.

Nom. But Sir, you know that our Saviour ſaith, *Fear him that is able to deſtroy both ſoul and body in hell*: And the Apoſtle ſaith, *We ſhall receive of the Lord, the reward of the inheritance*, and is it not ſaid, *That Moſes had reſpect unto the recompence of reward.*

Mat. 10. 28. Col. 3. 24. Heb. 11. 26.

Evan. Surely the intent of our bleſſed Saviour in that firſt Scripture, is to teach all believers, that when God commands one thing, and man another, they ſhould obey God, and not man: rather then to exhort them to eſchew evill for fear of hell.

And as for thoſe other Scriptures by you alleadged, if you mean reward and the means to obtain that reward in the Scripture ſenſe, then it is another matter; but I had thought, you had meant in our common ſenſe, and not in Scripture ſenſe.

Nom. Why Sir, I pray you what difference is there, betwixt reward, and the means

means to obtain the reward in our *common ſenſe*, and in the *Scripture ſenſe*.

Evan. Why, reward in our *common ſenſe*, is that which is conceived to come from *God*, or to be given by *God*, which is, a fancying of heaven under carnal notions, beholding it as a place where there is freedom from all miſery, and fulnes of all pleaſures and happineſſe, and to be obtained by our own works and doings. But reward in the *Scripture ſenſe*, is not ſo much that which comes from *God*, or is given by *God*; as that which lies in *God*: even the full fruition of *God* himſelf in Chriſt, *I am*, ſaith *God* to *Abraham*, *thy ſhield, and thy exceeding great reward*: *And whom have I in heaven but thee*, ſaith *David*? *And there is none upon earth that I deſire beſides thee, and I ſhall be ſatisfied when I awake with thy likeneſſe.* And the means to obtain this reward is not by doing, but by beleeving: *Even by drawing near with a true heart in the full aſſurance of faith*; and ſo, indeed, it is given freely: And therefore you are not to conceive of that reward which the Scripture ſpeaks of, as if it were the wages of a ſervant, but as it is the inheritance of ſons; and when the Scripture ſeemeth to induce believers to obedience by promiſing this reward; you are to conceive, that the *Lord* ſpeaketh

Gen. 15. 1.
Pſal. 73. 25
Pſal. 17. 15
Heb. 10. 22.

to

to believers, as a father doth to his young ſon, do this or that, and then I will love thee, whereas we know, that the father loveth the ſon firſt, and ſo doth *God*: and therfore this is the voice of believers, *We love him, becauſe he firſt loved us*; the Lord doth pay them, or at leaſt giveth them a ſure earneſt of their wages before he bid them work, and therfore the conteſt of a believer (according to the meaſure of his faith) is not what will God give me, but what ſhall I give God? *What ſhall I render unto the Lord for all his goodneſſe? for thy loving kindeneſſe is before mine eyes, and I have walked in thy truth.*

Tyndal Para. wic. Mam. p. 88.
1 Joh, 5.19
Pſal. 16.12
Pſal: 26.3.

Nom. Then Sir, it ſeems, that holines of life and good works, are not the cauſe of *eternal happines*, but only the way thither.

Evan. Doe you not remember that our Lord *Jeſus* himſelf ſaith, *I am the way, the truth, and the life?* And doth not the Apoſtle ſay to the believing *Coloſſians*, *As ye have received Jeſus Chriſt the Lord, ſo walk in him*, that is, As you have received him by faith, ſo go on in your faith, and by his power walk in his Commandments: ſo that good works (as I conceive) may rather be called a believers walking in the way to eternall happines, then the way it ſelf; but however, this we may aſſuredly conclude, that the ſumme

John 14.6
Col. 2.6. *Elton* on the Text.

and

and ſubſtance, both of the way, and walking in the way, conſiſt in the receiving of *Jeſus Chriſt* by faith, and in yeelding obedience to his law, according to the meaſure of that receiving.

Neo. Sir, I am perſwaded, that through my neighbour *Nomiſta's* asking you theſe queſtions, *you* have bin interrupted in your diſcourſe, in ſhewing how faith doth enable a man to *exerciſe* his *Chriſtian* graces, and perform his *Chriſtian* duties aright: And therfore I pray you go on.

Evan. What ſhould I ſay more? For the time would fail me to tel, how that according to the meaſure of any mans faith, is his true peace of conſcience; For, ſaith the Apoſtle, *Being juſtified by faith, we have peace with God*: Yea, ſaith the Prophet *Iſaiah*, *Thou wilt keep him in perfect peace*, whoſe minde is ſtaied on thee, becauſe he truſteth in thee; here there is a ſure and true grounded peace: therfore it is of faith, ſaith the *Apoſtle, that it might be by grace, and that the promiſe might be ſure to all the ſeed*: And anſwerable to a mans beleeving, *That he is juſtified freely by Gods grace through that redemption that is in Jeſus Chriſt*, is his true humility of ſpirit; ſo that although he be endued with excellent gifts and graces, and though he performe never ſo many duties, hee denies

Rom. 5.1. Iſa. 26.3. Rom. 4.16 Rom. 4.23

denies himſelf in all, he doth not make them as ladders for him to aſcend up into heaven by, *But deſires to be found in Chriſt, not having his own righteouſneſſe which is of the law,* Phil.3.9. *but that which is through the faith of Chriſt*: He doth not think himſelf to be one ſtep nearer to heaven for all his works and performances: and if he hear any man praiſe him for his gifts and graces, he will not conceit that he hath obtained the ſame by his own induſtry & pains taking, as ſome men have proudly thought; neither will he ſpeak it out, as ſome have done, ſaying, theſe gifts and graces have coſt me ſomething, I have taken much pains to obtain them, but he ſaith, *By the grace of God, I am that I am, and not* 1 Cor. 15. 10. *I, but the grace of God that was with me*: And if he behold an ignorant man, or a wicked liver, he will not call him carnal wretch, or Iſa.65.7. prophane fellow; nor ſay, *Stand by thy ſelf, come not near to me, for I am holier then thou* (as ſome have ſaid) but he pittieth ſuch a man, and praies for him, and in his heart he ſaith concerning himſelf, Who maketh thee to 1 Cor.4.7 differ: *And what haſt thou that thou haſt not received?*

And thus I might go on and ſhew you, how according to any mans *faith* is his true joy in *God*, and his true thankfulneſſe to *God*, and his patience in all troubles and afflictions

flictions, and his contentednes in any condition, and his willingnes to ſuffer; and his cheerfulnes in ſuffering, and his contentedneſſe to part with any earthly thing; yea, according to any mans faith is his ability to pray aright, to *hear* or *reade* the word of *God* aright, to receive the *Sacrament* with profit and *comfort*, and to do any *duty* either to *God* or *man* after a right manner, and to a right end; yea, according to the meaſure of any mans faith is his love to Chriſt, and ſo to man for Chriſts ſake, and ſo conſequently his readines and willingnes to forgive an injury, yea, to forgive an enemy, and to doe good to them that hate him, and the more faith any man hath, the leſs love he hath to the *world*, or the things that are in the *world*: To conclude, the greater any mans faith is, the more fitter he is to die, and the more willing he is to die. Rom. 11. 14. Heb. 4. 2.

Neo. Well, Sir, now I doe perceive that faith is a moſt excellent grace, and happy is that man that hath a great meaſure of it.

Evan. The truth is, Faith is the chief grace that *Chriſtians* are to be exhorted to get and exerciſe; and therefore when the people asked our Lord Chriſt, what they ſhould doe to worke the worke of God? He anſwered and ſaid, This is the work of

Joh. 6. 29. God, *That ye beleeve on him, whom he hath sent*, speaking, as if there were no other duty at all required but only believing; for indeed, to say as the thing is, beleeving includeth all other duties in it, and they spring all from it, and therfore, saith one, Preach faith, and preach all: Whilst I bid man believe, saith learned *Rollock*, I bid him do all good things: for saith D. *Preston*, Truth of belief will bring forth truth of holines: if a man believe, works of sanctification will follow, for faith draws after it, inherent righteousnes and sanctification, wherefore (saith he) if a man will go about this great work, to change his life, to get victory over any sin, that it may not have dominion over him, to have his conscience purged from dead works, and to be made partaker of the divine nature, let him not go about it as a moral man; that is, let him not consider what Commandments there are, what the rectitude is which the law requires, and how to bring his heart to it, but let him go about it as a Christian, that is, let him believe the promise of pardon in the bloud of Christ, and the very believing the promise, will be able to cleanse his heart from dead works.

Rollock on John.

I cannot certainly direct you in what page to finde all this, because the several impressions do alter the pages, but in that book where I had it, is in p. 330, 340, 344.

Neo. But I pray you, Sir, whence hath faith its power and vertue to do all this?

Evan.

Evan. Even from our Lord Jesus Christ, for faith doth ingraft a man, who is by nature a wilde Olive branch, into Christ as into the naturall Olive, and fetcheth sap from the root Christ, & thereby makes the tree bring forth fruit in its kinde, yea, faith fetcheth a supernaturall efficacy from the death and life of Christ, by vertue whereof it metamorphoseth the heart of a believer, and creates & infuseth into him new principles of actions, so that what a treasure of al graces Christ hath stored up in him, faith dreineth & draweth them out to the use of a beleever, being as a Conduit-cock, that watereth all the herbs in the Garden, yea, faith doth apply the bloud of Christ to a beleevers heart, & the bloud of Christ hath in it, not onely a power to wash from the guilt of sin, but to cleanse & purge likewise from the power and stain of sin, and therfore saith godly *Hooker*, If you would have grace, you must first of al get faith, and that will bring all the rest; let faith go to Christ and there is meeknes, patience, humility, and wisdom, and faith will fetch all them to the soul, therefore, saith he, you must not look for Sanctification, till you come to Christ in Vocation.

Ward's life of faith, p. 6, 7, 8, 74, 75.

Poor doubting Christian, p. 259.

p. 154.

Nom. Truly, Sir, I do now plainly see that I have been deceived, and have gone a

wrong way to work, for I verily thought that holineſſe of life muſt goe before faith, and ſo be the ground of it, and produce and bring it forth, whereas I do now plainly ſee, that faith muſt goe before, and ſo produce and bring forth holines of life.

Evan. I remember a man who was much enlightned in the knowledge of the *Goſpel*, who ſaith, There be many that think that as a man chooſeth to ſerve a Prince, ſo men chooſe to ſerve *God*; ſo likewiſe they thinke that as thoſe who do beſt ſervice, do obtain moſt favour of their *Lord*; and as thoſe that have loſt it, the more they humble themſelves, the ſooner they recover it; even ſo they think the caſe ſtands betwixt *God* and them; whereas, ſaith he, it is not ſo, but clean contrary; for he himſelf ſaith, *Ye have not choſen me, but I have choſen you*; and not for that we repent and humble our ſelves, and do good works, he giveth us his grace; but we repent, humble our ſelves, doe good works; and become holy, becauſe he giveth us his grace: the good thief on the Croſſe was not illuminated, becauſe he did confeſs Chriſt, but he did confeſſe Chriſt, becauſe he was illuminated: for, ſaith *Luther*, the Tree muſt firſt be, and then the fruit; for the Apples make not the Tree, but the Tree maketh the Apples: So Faith firſt maketh

Bernard. Ochine. ſer. of predeſt.

Joh. 15. 16

On *Gal. p.* 124.

maketh the perſon which afterwards bringeth forth works; therefore to do the law without faith, is to make the apples of wood and earth without the tree, which is not to make apples but meer fantaſies; wherefore neighbour *Nomiſta*, let me intreat you, that whereas before you have reformed your life, that you might believe, why now believe, that you may reforme your life, and do not any longer work to get an intereſt in Chriſt, but believe your intereſt in Chriſt, that ſo you may work and then you will not make the change of your life the ground of your faith, as you have done; & as M. *Culverwell* ſaith, many do, who being asked what cauſed them to believe, they anſwer, *becauſe they have truly repented, and changed their courſe of life.* In his treatiſe of faith

Ant. Sir, What think you of a Preacher that in my hearing ſaid, he durſt not exhort nor perſwade ſinners to believe their ſins were pardoned, before he ſaw their lives reformed, for fear they ſhould take more liberty to ſin?

Evan. Why, what ſhould I ſay, but that I think that Preacher was ignorant of the myſtery of faith? For it is of the nature of ſoveraign waters, which ſo waſh off the *corruption* of the *ulcer*, that they *cool* the *heat* and ſtay the ſpreading of the infection, and *Wards* life of faith. p. 59.

so by degrees heal the same: neither did he know that it is of the nature of *cordials*, which so comfort the heart & ease it, that they also expell the noxious humors, and strengthen nature against them.

Ant. And I am acquainted with a professor, though *God* knows, a very weak one, that saith, if he should believe before his life be reform'd, then he might believe and yet walke on in his sins: I pray you Sir, what would you say to such a man?

New covenant p. 361.

Evan. Why, I would say with Dr. *Preston*, let him if he can, believe truly, & do this, but it is impossible; let him believe, and the other wil follow, truth of beliefe will bring forth truth of holiness, for who, if he ponder it wel, can fear a fleshly licentiousness, where the believing soul is united and married to *Christ*; the Law as it is the the covenant of works, and *Christ*, are set in opposition, as two husbands to one wife successively; whilest the Law was alive in the conscience, all the fruits were deadly, *Rom.* 7. 5. but Christ taking the same Spouse to himself, the Law being dead; by his quickning Spirit doth make her fruitfull to God, and so raiseth up seed to the former Husband; for materially these are the works of the Law, though produced by the Spirit of Christ in the Gospel.

Townes assertion of grace, p. 142.

Ant.

Ant. And yet, Sir, I am verily perſwaded that there be many both preachers and profeſſors in this City, of the very ſame opinion that theſe two are of.

Evan. The truth is, many Preachers ſtand upon the praiſe of ſome morrall vertue, and doe enveigh againſt ſome vice of the times, more than upon preſſing men to believe; but, ſaith a learned Writer, it will be our condemnation, if we love darknes rather then light, and deſire ſtill to be groping in the twy-light of morality, the precepts of morall men, then to walk in the true light of *divinity*, which is the doctrine of Jeſus Chriſt, and I pity the prepoſterous care and unhappy travell of many wel-affected, who ſtudy the practice of this and that vertue, neglecting this cardinall and radicall vertue: as if a man ſhould water all the tree and not the root, fain would they ſhine in patience, meeknesſe and zeal, and yet are not carefull to eſtabliſh, & root themſelves in faith, which ſhould maintain all the reſt, and therefore all their labour hath been in vain, and to no purpoſe.

Wards life of faith, p. 19. Williams ſeven golden Candleſticks. p. 394. Wards life of faith. p. 6, 7.

Nom. Indeed, Sir, this which you have now ſaid, I have found true by my own experience, for I have laboured & endeavoured to get victory over ſuch corruptions, as to overcome my dulneſſe, and to performe

duties with cheerfulneſſe, and all in vain.

Evan. And no marvell, for to pray, to meditate, to keep a Sabbath chearfully, to have your converſation in *heaven*, is as poſſible for you your ſelf to doe, as for Iron to ſwim, or for ſtones to aſcend upwards; but yet nothing is impoſſible to faith, it can naturalize theſe things unto you; it can make a mole of the earth a *ſoul* of heaven: wherefore, though you have tried all morall concluſions of purpoſing, promiſing, reſolving, vowing, faſting, watching, and ſelf-revenge: yet get you to Chriſt, and with the finger of faith, *touch but the hem of his garment*, and you ſhall feel vertue come from him, for the curing of all your diſeaſes: wherefore I beſeech you, come out of your ſelf unto Jeſus Chriſt, and apprehend him by faith, as (bleſſed be God) you ſee your Neighbour *Neophitus* hath done, and then ſhall you finde the like loathing of ſin, and love to the law of Chriſt as he now doth: yea, then ſhal you finde your corruptions dying & decaying daily more and more, as I am confident he ſhall.

Wards life of faith. p. 68. 69, 70

Neo. I but Sir, ſhall I not have power quite to overcome all my corruptions, and to yeeld perfect obedience to the law of Chriſt, as the (Lord knowes) I much deſire?

Evan.

Evan. If you could believe perfectly, then should it be even according to your desire, according to that of *Luther*, if we could perfectly apprehend *Christ*, then should we be free from sinne: *But (alas) whilst wee are here, we know but in part, and so believe but in part; and so receive Christ but in part*: and so consequently are holy but in part; witness *James* the just, including himself when he saith, *In many things we sin all*; *John* the Faithful and loving *Disciple* when he saith, *If we say we have no sinne, we deceive our selves, and the truth is not in us*: yea, and witnesse *Luther*, when he saith, a Christian man hath a body in whose members, as *Paul* saith, *sin dwelleth and warreth*: and albeit he fall not into outward and grosse sinnes, as Murther, Adultery, Theft, and such like, yet is he not free from Impatience and murmuring against God; yea, saith he, I feele in my self covetousnesse, lust, anger, pride and arrogancy, also the feare of death, heavinesse, hatred, murmuring, impatience, so that you must not look to be quite without sin whilst you remaine in this life: yet this I dare promise you, that as you grow from faith to faith, so shall you grow from strength to strength in all other Graces: wherefore saith Godly *Hooker*, strengthen this grace of faith, and strengthen

On Gal. p. 173.

1 Cor. 13. 9

Iam. 2. 3.

1 Joh. 1. 4.

Rom. 7, 15

On Gal. p. 144.

Wards life of faith p. 149.

Souls effectuall calling, p. 610.

ſtrengthen al; nouriſh this, and nouriſh al: ſo that if you can attaine to a great meaſure of faith, you ſhal be ſure to attain to a great meaſure of holineſſe, according to the ſaying of Doctor *Preſton*, he that hath the ſtrongeſt faith, hee that believeth in the greateſt degree the promiſe of pardon and remiſſion of ſinnes; I dare boldly ſay, he hath the holieſt heart and the holieſt life; and therefore I beſeech you, *Labour to grow ſtrong in the faith of the Goſpell.*

New cov. p. 144.

Phil. 1. 27.

Neo. O, Sir, I deſire it with al my heart and therfore I pray you tell me, what you would have me to do that I may grow more ſtrong?

Evan. Why ſurely the beſt advice and councell that I can give you, is to exerciſe that faith which you have, and wraſtle againſt doubtings, and be earneſt with God in prayer for the increaſe of it: for aſmuch ſaith *Luther*, as this gift is in the hands of *God* only, who beſtoweth it when, and on whom he pleaſeth, thou muſt reſort unto him by prayer, and ſay with the Apoſtles, *Lord increaſe our faith*; and you muſt alſo be diligent in hearing the Word preached, for as *faith cometh by hearing*, ſo is it alſo increaſed by hearing, and you muſt alſo read the Word, and meditate upon the free, and gra-

Chof. ſer. p. 72

Luk. 17. 5.

Rom. 10. 17

gracious promises of *God*, for the promise is the immortall seed, wherby the spirit of Christ begets and increaseth faith in the hearts of all his: And lastly, you must frequent the Sacrament of the Lords supper, and receive it as often as conveniently you can. Poore doubting Christian, p. 148.

Ant. But by your favour, Sir, if faith be the gift of God, and he give it when and to whom he pleaseth, then I conceive that mans using such means will not procure any greater measure of it then *God* is pleased to give.

Eva. I confess it is not the means that will either beget or increase faith, but it is the *spirit* of God in the use of means that doth it, so that as the means will not do it without the *spirit*, neither will the *spirit* do it without the means, where the meanes may be had; wherfore I pray you do not you hinder him from using the means.

Neo. Sir, for mine own part let him say what he wil, I am resolved by the assistance of *God* to be careful & diligent in the use of these means which you have now prescribed, that so by the increasing of my faith I may be the better enabled to subject to the will of the Lord, & so walk as that I may please him: but forasmuch as heretofore he hath endevored to perswade me to believe

divers

divers points which then I could not ſee to be true,& therfore could not aſſent unto them; me thinks I do now begin to ſee ſome ſhew of truth in them,therfore Sir,if you pleaſe to give me leave,I will tell you what points they are, to the intent I may have your judgement & direction therin.

Evan. Do ſo I pray you.

1 *Neo.* Why firſt of all he hath endeavoured to perſwade me that a beilever is not under the Law, but is altogether delivered from it.

2 That a believer doth not commit ſin.

3 That the Lord can ſee no ſinne in a believer.

4 That the Lord is not angry with a believer for his ſins.

5 That the Lord doth not chaſtiſe a believer for his ſins.

6 Laſtly,that a believer hath no cauſe neither to confeſs his ſins, nor to crave pardon at the hands of *God* for them, neither yet to faſt, nor mourn, nor humble himſelf before the Lord for them.

Eva. Theſe points which you have now mentioned,have occaſioned many needleſs and fruitles diſputes, & that becauſe men have either not underſtood what they have ſaid,or elſe not declared wherof they have affirmed; for in one ſence they may all of them

them be truly affirm'd, and in another ſenſe they may al of them be truly denied; wherfore if we could clearly *underſtand* the *truth*, we muſt diſtinguiſh betwixt the law, as it is the law of works, and as it is the law of Chriſt. Now as it is the law of works, it may be truly ſaid, that a believer is not under the law, but is delivered from it according to that of the Apoſtle, *Rom.* 6. 14. *Ye are not under the law, but under grace.* And *Rom.* 7. 6. *but now we are delivered from the law*; and if believers be not under the law, but are delivered from the law, as it is a law of *works*, then though they ſinne, yet doe they not tranſgreſſe the law of works; *For where no law is, there is no tranſgreſſion*, Rom. 4. 15. And therefore ſaith the Apoſtle *John*, *Whoſoever abideth in him, ſinneth not*, 1 Joh. 3. 6. that is (as I conceive) whoſoever abideth in Chriſt by faith, ſinneth not againſt the law of works; and if a believer ſin not againſt the law of works, then can God ſee no ſin in a beleever, as a tranſgreſſion of that law; And therefore it is ſaid, *Numb.* 23. 21. *He hath not beheld iniquity in Jacob, neither hath he ſeen perverſeneſſe in Iſrael.* And again, it is ſaid, *Jerem.* 50. 20. *At that time the iniquity of Iſrael ſhall be ſought for, and there ſhall be none, and the ſins of Judah, and they ſhall not be found.* And in *Cant.* 4. 7. Chriſt

 ſaith

ſaith concerning his Spouſe, *Behold thou art all fair my love, and there is no ſpot in thee*; and if God can ſee no ſin in a believer, then aſſuredly he is neither angry, nor doth chaſtiſe a believer for his ſins, as a tranſgreſſion of that law: and hence it is that the Lord ſaith concerning his own people that were beleevers, *Iſa.* 27.4. *Anger is not in me.* And again, *Iſa.* 54.9. the Lord ſpeaking comfortably to his Spouſe the Church, ſaith, *As I have ſworne that the waters of Noah, ſhall no more go over the earth, ſo have I ſworne that I will no more be wrath with thee, nor rebuke thee.* Now if the Lord be not angry with a beleever, neither doth chaſtiſe him for his ſins, as they are any tranſgreſſion of the law of works, then hath a believer neither need to confeſſe his ſins unto God, nor to crave pardon for them, nor yet to faſt nor mourn, nor humble himſelf for them, as conceiving them to be any tranſgreſſion of the law, as it is the law of works. Thus you ſee, that if you conſider the law in this ſenſe, then all theſe points follow, according as you ſay our friend *Antinomiſta* hath endeavoured to perſwade you, but if you doe conſider the law, as it is the law of *Chriſt*, then they doe not ſo, but quite contrary; for as the law is the law of Chriſt, it may be truly ſaid, that a believer is under the law, and not deliver-

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ed from it, according to that of the Apoſtle, 1 Cor. 9. 21. *Being not without Law to God, but under the Law to Chriſt*; and according to that of the ſame Apoſtle, *Rom.* 3. 31. *Doe we then make void the Law through faith? God forbid; yea by faith we eſtabliſh the Law.* And if a beleever be under the law, and not delivered from it, as it is the Law of Chriſt, then if he ſin, he doth thereby tranſgreſſe the law of Chriſt; and hence I do conceive it is, that the Apoſtle *John* ſaith, both concerning himſelf and other believers, 1 *John* 1. 8. *If we ſay we have no ſinne we deceive our ſelves, and the truth is not in us*; and ſo ſaith the Apoſtle *James*, Chap. 3. 2. *In many things we offend all*; and if a believer tranſgreſſe the law of Chriſt, then doubtleſſe he ſeeth it; for it is ſaid, *Prov.* 5. 21. *That the waies of man are before the eyes of the Lord, and he pondereth all his doings.* And in *Heb.* 4. 13. it is ſaid, *All things are naked and open unto the eyes of him with whom we have to doe*; And if the Lord doth ſee the ſins that a beleever doth commit againſt the Law, as it is the Law of *Chriſt*, then doubtleſſe he is angry with them; for it is ſaid, *Pſal.* 106. 40. *That becauſe the people went a whoring after their own inventions, therefore was the wrath of the Lord kindled againſt his people, inſomuch that hee abhorred his own inheritance*: and in *Deut.* 1. 37.

Moſes

Moſes ſaith concerning himſelf, *The Lord was angry with him.* And if the Lord be angry with a *believer* for his tranſgreſſing the law of Chriſt, then aſſuredly (*if need be*) he will *chaſtiſe* him for them; for it is ſaid concerning the *ſeed* and *children* of *Jeſus Chriſt*, *If they forſake my law, and walk not in my judgements, then will I viſit their tranſgreſſions with the rod, and their iniquities with ſtripes*: and in 1 Cor. 11 30. it is ſaid *concerning believers*, *For this cauſe* (namely their unworthy receiving of the *Sacrament*) *many are weak and ſickly among you, and many ſleep.* And if the *Lord* be *angry* with *believers*, and do *chaſtiſe* them for their ſins, as they are a *tranſgreſſion* of the law of *Chriſt*, then hath a *believer* cauſe to confeſſe his ſins unto the *Lord*, and to crave *pardon* for them, yea, and to *faſt*, and *mourn*, and *humble* himſelf for them, as conceiving them to be a *tranſgreſſion* of the law of Chriſt.

Ball on the cov. p. 41.

And now my loving neighbour *Neophytus*, I pray you to conſider ſeriouſly of theſe things, and learn to diſtinguiſh aright betwixt the law, as it is the law of works, and as it is the law of Chriſt, and that in effect and practice, I mean in heart and conſcience.

Neo. Sir, It is the unfained deſire of my heart, ſo to do, and therfore I pray you give me ſome direction therein.

Evan.

Evan. Surely, the best directions that I can give you is, to labour truly to know, and firmly to believe, that you are not now under the Law, as it is the Law of works; and that you are now under the Law, as it is the Law of Christ: and that therefore you must neither hope for what the Law of works promiseth, in case of your most exact obedience; nor fear what it threatneth, in case of your most imperfect and defective obedience: and yet you may both hope for what the law of Christ promiseth, in case of your obedience, and are to fear what it threatneth, in case of your disobedience.

Neo. But Sir, What be these promises and threatnings? And first, I pray you tell me what it is that the Law of works promiseth?

Evan. The law of works, or which is all one (as I have told you) the Covenant of works promiseth justification and eternall life, to all that yeeld perfect obedience thereunto: and this you are not to hope for, because of your obedience. And indeed to say as the thing is, you being dead to the law of works, can yeeld no obedience at all unto it; for how can a dead wife yeeld any obedience to her husband? And if you can *yeeld* no obedience at all unto it,

what hope can you have of & reward for your obedience? nay, let me tell you more, Iesus Christ the Son of God hath purchased both justification and eternall life, by his perfect obedience to the law of works, and hath freely given it to you, as it is written *Acts* 13. 39. *By him all that believe are justified from all things, from which ye could not be justified by the Law of Moses: And verily, verily,* saith our Saviour, *He that believeth in me hath everlasting life,* John 6. 47.

Neo. And I pray you, Sir, what doth the law of works threaten, in case of mans disobedience unto it?

Evan. Why, the penalty which the law of works in that case threatneth, is condemnation, & death eternal; and this you have no cause at all to fear, in case of your most defective obedience, for no man hath any cause to fear the penalty of that law which he lives not under; surely a *man* that liveth under the lawes of *England*, hath no cause to fear the penalties of the lawes of *Spain* or of *France*; even so you that now live under the Law of Christ, have no cause to fear the penalty of the Law of works: Nay, the law of works is dead to you, and therefore you have no more cause to fear the threats thereof, then a living

God acceptably, with reverence and godly fear; as the Author to the *Hebrews* exhorts *Heb.* 12. 28. And thus my dear friend *Neophitus*, I have indeavoured according to your desire, to give you my judgement and direction in these points.

Neo. And truly, Sir, you have done it very effectually, the Lord in able me to practise according to your direction.

Nom. Sir, In this your answer to his question, you have also answered me, and given me ful satisfaction in divers points, about which my friend *Antinomista* & *I have had many a wrangling fit*: for I used to affirm with tooth and nail (as men use to say) that *believers are under the law, and not delivered from it, and that they do sinne, and that God sees it, and is angry with them, and doth afflict them for it*, & that therefore they ought *to humble themselves, & mourn for their sins, and confesse them, and crave pardon for them*; and yet truly I must confesse, I did not understand what I did, nor whereof I affirmed; and the reason was, because I did not know the difference betwixt the *law*, as it is the *law of works, and as it is the law of Christ.*

Ant. And believe me, Sir, I used to affirm as earnestly as he, That Believers are delivered from the law, and therefore do not sinne, *and therefore God can see no sinne in them*, and

and therefore is neither angry with them, nor doth afflict them for ſin, and therefore they have no need either to humble themſelves, or mourn, or confeſſe their ſins, or beg pardon for them, the which I believing to be *true*, could not conceive how the contrary could be true alſo, but now I plainly ſee, that by means of your diſtinguiſhing betwixt the Law, as it is the law of works, and as it is the law of Chriſt; there is a truth in both, & therefore friend *Nomiſta*, whenſoever either you or any man elſe, ſhal hereafter affirm, that Believers are under the law, and doe ſin, and God ſees it, and is angry with them, and doth chaſtiſe them for it, and that they ought to humble themſelves, mourn, weep, and confeſſe their ſins, and beg pardon for them; if you mean only as they are under the law of Chriſt, I will agree with you, and never contradict you again.

Nom. And truly friend *Antinomiſta*, if either you or any *man* elſe ſhall hereafter affirme, that believers are delivered from the law, and do not ſin, and God ſees no ſin in them, nor is angry with them, nor afflicts them for their ſins, and that they have no need either to humble themſelves, mourn, confeſſe, or crave pardon for their ſins; if you mean it only as they are not under the

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law of works, I will agree with you, and never contradict you again.

Evan. I rejoyce to hear you speak these words each to other, & truly now I am in hope that you two will come back from both your extreams, and meet my neighbour *Neophytus* in the golden Mean, having as the Apostle saith, *the same love, being of one accord, and of one minde.*

Nom. Sir, for my part, I thank the Lord, I do now plainly see that I have erred exceedingly, in seeking to be justified as it were by the works of the law, & yet could I never be perswaded to it before this day, nor indeed should not have bin perswaded to it now, had not you so plainly & fully handled this threefold law: and truly Sir, I doe now unfainedly desire to renounce my self, & all that ever I have done, and by faith to adhere only to Jesus Christ, for now I see that hee is all in all. O that the Lord would enable me so to do! and I beseech you Sir, pray for me.

Ant. And truly Sir, I must needs confesse that I have erred as much on the other hand, for I have bin so far from seeking to be justified by the works of the law, that I have neither regarded Law nor works; but now I see mine errour, I purpose (God willing) to reform it.

Evan. The Lord grant that you may. But how doe you neighbour *Neophytus*, for me thinks you looke very heavily?

Neo. Truly Sir, I was thinking of that place of Scripture, where the Apostle exhorts us, *to examine our selves, whether we be in the faith or no*: wherby it seems to me, that a man may think he is in the faith, when he is not: therfore, Sir, I would gladly hear how I may be sure that I am in the faith.

2Cor.13.5

Evan. I would not have you to make any question of it, since you have grounded your faith upon such a firm foundation as wil never faile you, for the promise of *God* in *Christ* is of a tried truth, and never yet failed any man, nor ever will: therfore I would have you to close with *Christ* in the promise, without making any question whether you are in the faith or no, for there is an assurance which ariseth from the exercise of faith, *by a direct act*, & that is when a man by faith *directly* layes hold upon *Christ* & concludes *assurance* from thence.

Neo. Sir, I know that the foundation wheron I am to ground my faith remaineth sure, and I think I have already built theron: but yet because I conceive a man may think he hath done so, when he hath not; therefore would I faine know how I may bee assured that I have done so?

Evan.

Evan. Wel, now I understand you what you mean, it seems you do not want a ground for your believing, but for your believing that you have believed.

Neo. Yea indeed, that is the thing I want.

Evan. Why, the next way to finde out and know this, is to look back and reflect upon your own heart, and consider what actions have passed through there; for indeed, this is the benefit that a reasonable soul hath, that it is able to return upon it self, to see what it hath done, which the soul of a beast cannot do. Consider then I pray you that you have bin convinced in your spirit that you are a sinfull man, and therfore have feared the Lords wrath, and eternal damnation in hell. And you have been convinced that there is no help for you at all in your selfe, by any thing that you can do; and you heard it plainly proved, that Jesus Christ alone, is an al-sufficient helpe. And the free and full promise of God in Christ hath been made so plain and cleare to you, that you had nothing to object why Christ did not belong to you in particular; and you have perceived a willingness in Christ to receive you, and to imbrace you as his beloved Spouse; and you have thereupon consented and resolved to take Christ, and to give your selfe

D. *Prest.* of faith. *p.* 84.

unto him whatsoever betides you: & I am perswaded you have therupon felt a secret perswasion in your heart, that *God* in *Christ* doth bear a love to you, and answerably your heart hath been inflamed towards him in love again; manifesting it self in an unfained desire to be obedient, and subject to his will in all things, and never to displease him in any thing. Now tell me, I pray you (and that truly) whether you have not found these things in you, as I have said?

Neo. Yea indeed, I hope I have in some measure.

Evan. Then I tel you truly, you have a sure ground to lay your believing, that you have believed upon: and as the Apostle
Joh. 3. 19. *John* saith, *hereby you may know that you are of the truth, and may assure your heart therof before God.*

Neo. Surely Sir, this I can truly say, that heretofore, when I have thought upon my sins, I have conceived of God and Christ as of a wrathfull judge, that would condemn all unrighteous men to eternall death; and therfore when I have thought upon the day of judgment and hel-torments, I have even trembled for fear, and have as it were even hated God. And though I have laboured to become righteous, that I might

escape his wrath, yet all that I did, I did it unwillingly. But since I have heard you make it so plain, that a sinner that sees and feels his sins, is to conceive of God, as of a mercifull, loving and forgiving Father in Christ; that hath committed all judgement to his Son, who came not to condemn men, but to save them. Me thinks I do not now fear his wrath, but do rather apprehend his love towards me; whereupon my heart is inflamed towards him with such love, that me thinks I would willingly do or suffer any thing, that I knew would please him, and would rather chuse to suffer any misery, then I would doe any thing that I knew were displeasing to him.

Evan. We reade in the seventh Chapter of Saint *Lukes* Gospel, that when that sinfull, yet believing woman, did manifest her faith in Christ, *By her love to him in washing his feet with her tears, and wiping them with the hairs of her head*, ver. 38. He said unto *Simon* the *Pharisee*, ver. 47. *I say unto thee, her sinnes which are many are forgiven her, for shee loved much*; even so I may say unto you *Nomista*, in the same words, concerning our neighbour *Neophytus*. And to you your self *Neophytus*, I say, as Christ said unto the woman, *Thy sins are forgiven thee, thy faith hath saved thee, Go in peace.* Ver. 48.

Ant. But I pray you, Sir, is not this his reflecting upon himself to finde out a ground to lay his believing that he hath believed upon, a turning back from the covenant of grace, to the covenant of works, and from Christ to himself.

Evan. Indeed, if he should look upon these things in himself, and therupon conclude, that because he hath done thus, God hath accepted of him, and justified him, and wil save him, and so make them the ground of his believing, this were to turn back from the covenant of grace to the covenant of works, and from Christ to himself. But if he look upon these things in himself, & therupon conclude, that because these things are in his heart, Christ dwels there by faith, and therefore he is accepted of God, and justified, and shall certainly be saved, and so make them an evidence of his believing, or the ground of his believing that hee hath believed; this is neither to turn back from the covenant of grace, to the covenant of works, nor from Christ to himself; so that these things in his heart, being the daughters of faith, and the off-spring of Christ, though they cannot at first produce or bring forth their mother, yet may they in time of need nourish her.

odwin, rist set rth, p. 23

Nom. But I pray you Sir, are there not other

ther things beſides theſe that he ſaith, he finds in himſelf that a man may look upon as evidences of his believing (or as you call them) as grounds to believe that he hath believed.

Evan. Yea indeed, there are divers other effects of faith, which if a man have in him truly, he may look upon them as evidences that he hath truly believed; and I wil name three of them unto you.

Wherof the firſt is, when a man truly *loves* the *word of God*, and makes a right uſe of it. And this a man doth, firſt when he hungers and thirſts after the *Word*, as after the *food of his ſoul*, deſiring it at all times even as he doth his *appointed food*, *Job* 23.12.

Secondly, when he deſires and delights to exerciſe himſelf therin day and night, that is conſtantly, *Pſ.* 1.2.

Thirdly, when he receives the word of God, as the word of God, and not as the word of man, ſetting his heart in the time of hearing or reading it, as in *Gods preſence*, and being *affected with it*, as if the *Lord himſelf* ſhould *ſpeak unto* him, being *moſt affected* with that *miniſtery*, or that *portion of Gods word* which ſheweth him his ſin, and *ſearcheth out* his *moſt ſecret corruptions*, denying his *own reaſon* and *affections*, yea, and his *profits* and *pleaſures* in any thing when the *Lord* ſhal require it of him.

Fourthly, this a man doth when he makes the word of *God* to be his chief comfort in the time of his afflictions, finding it at that time to be the main ſtay and ſolace of his heart.

Joh.5.1. The ſecond evidence is, when a man truly loves *the children of God*, that is, all godly and
Joh.1.2. religious perſons, above all other ſorts of men; and that is, when he loves them not
Joh.1. for *carnal reſpects*, but for the *graces of God*, which he ſeeth in them. And when he delights in their *ſociety* and *company*, and makes them his only *companions*, Pſal.119.63. and when his wel doing (to his power) extends it ſelf to them, in being pitifull and tender hearted towards them, and in gladly receiving of them, and communicating to their neceſſities with a ready minde, and when he hath not the glorious faith of Chriſt, in reſpect of perſons, *Jam.*2.12. but can make himſelf equall to them of the lower ſort, *Rom.*12.16. and when he loves them at all times, even when they are in adverſity, as poverty, diſgrace, ſicknes, or otherwiſe in miſery.

a.16.3.
iii.7.
oh.3.17

The third evidence is, when a man can truly love his enemies, and that hee doth when he can pray heartily for them; and forgive them their particular treſpaſſes againſt him, being more *grieved* for that they have

t.6.14.

have ſinned againſt God, then for that they have wronged him; and when he can forbear them, and yet could be revenged of them, either by bringing ſhame or miſery upon them, 1 *Pet.* 3. 9. *Rom.* 12. 14. and when he ſtrives to overcome their evil with *goodnes*, being willing to help them, and relieve them in their miſery, and to doe them any good in ſoul or body. And laſtly, when he can freely and willingly acknowledge his enemies juſt praiſe, even as if he were his deareſt friend.

Neo. But Sir, I pray you let me ask you one *queſtion* more touching this *point*, and that is; Suppoſe, that hereafter I ſhould ſee *no outward evidences*, and queſtion whether I had ever any true *inward evidences*, and ſo whether ever I did truly *believe* or no: What muſt I do then?

Evan. Indeed it is poſſible you may come to ſuch a condition, and therefore you doe wel to provide aforehand for it. Now then, if ever it ſhall pleaſe the Lord to give you over to ſuch a condition; firſt, let me warn you to take heed of forcing and conſtraining your ſelf to yeeld obedience to Gods Commandments, to the end you may ſo get an *evidence of faith* again, or a ground to lay your believing, that you have believed upon, and ſo forcibly to haſten your aſſurance

before

before the time; for though this be not to turn quite back to the covenant of works: (for that you shal neverdo) yet it is to turn aside towards that covenant, as *Abraham* did, who after that he had long waited for the promised seed, though he was before justified by believing the *free promise*) yet for the more speedy satisfying of his faith, he turned aside to go in unto *Hagar*, who was (as you have heard) a *type* of the covenant of works: so that you see this is not the right way: but the right way for you in this case to get your assurance again is, when all other things fail, to look to Christ; that is go to the word and promise, and leave off, and cease a while to reason about the truth of your faith, and set your heart on work to believe, as if you had never yet done it; saying, in your heart, wel Satan, suppose my faith hath not been true hitherto, yet now will I begin to endeavour after true faith: and therfore, *ô Lord*, here I cast my self upon thy mercy afresh, *For in thee the fatherless finde mercy*: thus, I say, hold to the *Word*, go not away, but keep you here, *and you shall bring forth fruit with patience*.

M. *Cotton* of *New England*, in his thirteenth Quest.

Poore doubting Christian, *p.* 37.

Goodwins, Childe of light, *p.* 194.

Hos. 14.3.

Luk. 8.15.

Neo. Well Sir, you have fully satisfied me concerning that point, but as I remember it followeth in the same verse, *Know ye not your own selves, how that Iesus Christ is in you,*

2 Cor. 3.5.

except

except you be reprobates: wherfore I desire to hear how a man may know that *Iesus Christ* is in him?

Evan. Why, if Christ be in a man, he lives in him, as saith the Apostle, *I live not, but Christ liveth in me.*

Neo. But how then shall a man know that Christ lives in him?

Evan. Why, in what man soever Christ lives, according to the measure of his faith, he executes his threefold Office in him. *viz.* his Prophetical, Priestly, and Kingly Office.

Neo. I desire to hear more of this threefold Office of Christ, and therefore, I pray you Sir, tell me, first, how a man may know that Christ executes his Prophetical Office in him?

Evan. Why, so far forth as any man heares and knowes that there was a Covenant made betwixt *God*, and all man-kinde in *Adam*, and that it was an equal covenant, and that *Gods* justice must needs enter upon the breach of it, and that all man-kinde for that cause were liable to eternall death and damnation; so that if God had condemned all man-kinde, yet had it been but the sentence of an equall and just Judge, seeking rather the execution of his justice, then mans ruine and destruction, and ther- Job 5.27.

upon

upon takes it home, and applies it particularly to himself, and so is convinced, that he is a *miserable, lost, and helples man*; I say, so far forth as a man doth this, *Christ* executes his Prophetical Office in him, in teaching him, and revealing unto him the Covenant of workes. And so far forth as any man hears and knows that God made a Covenant with *Abraham*, and all his beleeving seed in Jesus Christ, offering him freely to all, to whom the sound of the *Gospel* comes, and giving him *freely* to all that receive him by faith, and so justifies them, and saves them *eternally*, and therupon hath his heart opened to receive this truth, not as a man taketh an object, or a theological point into his *head*, whereby he is only made able to discourse, but is an habituall and practicall point, receiving it into his heart, *by the faith* Phil. 1. 27. *of the Gospel*, and applying it to himself, and laying his eternal state upon it, and so setting to his seal, *That God is true*: I say so far forth as a man doth this, *Christ* executes his Prophetical Office in him, in teaching him and revealing to him, the covenant of *grace*, and so farre forth as any man heares and 1 Thes. 1. 3 knows, *That this is the will of God, even his sanctification*, &c. And thereupon concludes, that it is his duty to endeavor after it: I say, so far forth as a man doth this, Christ executes

cutes his prophetical office in him, in teaching and revealing his law to him: and this I hope, is sufficient for answer to your first question.

Neo. I pray you Sir, in the second place, tel me how a man may know that Christ executes his priestly office in him?

Evan. Why so far forth as any man hears and knows *that Christ hath given himself as that only absolute and perfect sacrifice,* for the *sins* of believers, & joyned them unto himself by faith, & himself unto them by his spirit, & so made them one with him, *and is now entred into Heaven it self, to appeare in the presence of God for them:* and hereupon is emboldned to goe immediately to God in prayer, as to a Father, & meet him in *Christ* and present him with Christ himself, as with a Sacrifice without spot or blemish, I say so far forth as any man doth this, *Christ* executes his priestly office in him. Heb. 9. 25 Heb. 9. 24

Neo. But Sir, would you have a believer to go immediately unto God, how then doth *Christ* make intercession for us at *Gods* right hand? as the Apostle saith he doth, *Rom.* 8. 34.

Eva. It is true indeed, Christ as a publick person, representing all believers, appears before God his Father, and willeth according to both his natures, & desireth as he *Perkins* on the Creed, p. 259.

he is man, that *God* would for his satisfaction sake, grant unto them, whatsoever *they ask according to his will*. But yet you must go immediatly to *God* in *prayer*, for al that, you must not pitch your *prayers* upon *Christ* and terminate them there, as if he were to take them and present them to his Father, but the very presenting place of your praiers must be *God himselfe* in *Christ*, neither must you conceive as though Christ the Sun were more willing to grant your requeſt then *God* the Father. For whatsoever *Christ* willeth, the same also the Father (being *wel-pleased with him*) willeth in Christ, therefore I say, and no where else, must you expect to have your petitions granted, and as in *Christ* and no place else, so for *Christs* sake and nothing else: & therfore I beseech you to beware you forget not *Christ*, when you goe unto the *Father* to beg any thing which you desire, either for your self or others, especially when you desire to have any pardon for sin, you are not to think that, when you joyn with your *praiers*, *fasting*, *weeping*, & *afflicting* of your self, that for so doing, you shal prevail with *God* to hear you, and grant your petitions, no, no, you must meet *God* in Christ, and present him with his sufferings, your eye, your minde, and all your confidence, must be therein,

and

and in that be as confident as possible you can, yea, expostulate the matter, as it were, with God the Father, and say, Loe here is the person that hath well deserved it, here is the person that wils and desires it, in whom thou hast said, *Thou art well pleased?* yea, here is the person that hath paid the debt, and discharged the bond for all my sins, and therefore, O Lord! now it standeth with thy justice to forgive me: and thus if you doe, why then you may be assured *that Christ executes his Priestly Office in you.*

Neo. I pray you, Sir, in the third place, shew me how a man may know that *Christ* executes his Kingly Office in him?

Evan. Why so far forth as any man hears and knowes, *That all power is given unto Christ both in Heaven and in Earth*, both to vanquish and overcome all the lusts and corruptions of Believers, and to write his Law in their hearts, and hereupon takes occasion to go unto Christ, for the doing of both in him, I say, so far forth as he doth this, why Christ executes his kingly Office in him. Mat. 28. 18

Neo. Why then, Sir, it seems that the place where Christ executes his kingly office, is in the hearts of Believers?

Evan. It is true indeed, for Christs *Kingdom* is not temporall or *secular* over the natural *lives*, or civil *negotiations* of men, but his *Reynolds on Psal. 110. p. 9.*

his *kingdom* is *ſpirituall* and Heavenly over the ſouls of men, to awe & over-rule the hearts, to captivate the affections, to bring into obedience the thoughts, & to ſubdue and pul down ſtrong holds; for when our father *Adam* tranſgreſſed, he, & we all of us forſook *God*, & choſe the *devil* for our lord and king, ſo that every mothers childe of us are by nature under the government of ſatan, & he rules over us, til *Chriſt* come into our hearts & *diſpoſſeſſeth* him, according to the ſaying of *Chriſt* himſelf, *Luke* 11.20, 21. *when a ſtrong man arm'd keeps the palace, his goods are in peace*, that is, ſaith *Calvin*, Satan holdeth them that are in ſubjection to him in ſuch bonds and quiet poſſeſſion, that he rules over them without reſiſtance: But when Chriſt comes to dwell in any mans heart by faith, according to the meaſure of faith, hee diſpoſſeſſeth him, and ſeats himſelf in the heart, & roots out & puls down all that withſtands his government there, and as a valiant *Captain* he ſtands upon his guard, & enables the ſoule to gather together all its forces and powers to reſiſt and withſtand all its, and his enemies; and ſo ſet it ſelf in good earneſt againſt them, when they at any time offer to return again; & he doth eſpecially enable the ſoul to reſiſt, & ſet it ſelf againſt the principall

Harmony 329.

enemy

enemy, even that which doth moſt oppoſe Chriſt in his government, ſo that whatſoever luſt or corruption is in a believers heart or ſoul as moſt predominant, Chriſt doth inable him to take that into his minde, and to have moſt revengefull thoughts againſt it, and to make complaints to him againſt it, and to deſire power and ſtrength from him againſt it, and all becauſe it moſt withſtands the government of Chriſt, and is the rankeſt *traitor* to Chriſt, ſo that he uſeth all the means he can, to bring it before the judgment *ſeat* of *Chriſt*, and there he cals for juſtice againſt it; ſaying, O Lord *Jeſus Chriſt*, here is a *rebel* and a *traitor*, that doth withſtand thy government in me, wherefore I pray thee come and execute thy Kingly office in me, and ſubdue it; yea, vanquiſh and overcome it, wherupon *Chriſt* gives the ſame anſwer that he did to the *Centurion*, *Goe thy way, and as thou haſt beleeved, ſo be it done unto thee.* Mat. 8.13.

And as Chriſt doth thus ſuppreſſe all other *Governours* but himſelf in the heart of a believer, ſo doth he race out and deface all other *laws*, and writes his own there, according to his promiſe, *Jer.* 31.33. and makes them pliable and willing to doe and ſuffer his will, and that becauſe it is his will, ſo that the minde and will of *Chriſt*, laid down

in his Word, and manifested in his works, is not only the *rule* of a *believers obedience*, but also the *reason* of it; as I once heard a godly *Minister* say in the *Pulpit*: So that he doth not only do that which is *Christs* will, but he doth it, because it is his will.

M. *Caryl* at Blacktriers.

O that man which hath the law of Christ written in his heart, according to the measure of it, he reads, he hears, he praies, he receives the *Sacrament*, he keeps the *Lords-day holy*, he exhorts, he instructs, he confers and doth all the duties that belong to him in his generall calling, because he knows it is the minde and will of Christ he should doe so; yea, he patiently suffers, and willingly undergoes afflictions for the cause of *Christ*, because he knows it is the will of *Christ*: yea such a man doth not only yeeld *obedience*, and perform the duties of the first Table of the law by vertue of *Christs* command, but of the second also. O that husband, parent, master or magistrate, that hath the law of Christ written in his heart, he doth his duty to his wife, childe, servant or subject, willingly and uprightly, because *Christ* requires it and commands it. And so that *wife*, *childe*, *servant* or *subject*, that hath the law of *Christ* written in his or her heart, they doe their duties to *husband*, *parent*, *master* or *governour*, freely and chearfully, because their Lord

Christ

Christ commands it. Now then if you finde these things in your heart, you may conclude that Christ rules and reigns there as Lord and King.

Evan. Sir, be pleased to give me leave to tell you some part of my minde, and then will I cease to trouble you any more at this time: the truth is, I have ever since I could remember, felt a kinde of restles discontentednesse in my spirit, and for many years together, I fed my self with hopes of finding rest and content in persons and things here below, scarce thinking of the state and condition of my soul, or of any condition beyond this life, untill (as I told you before) the Lord was pleased to visit me with a fit of sicknes, and then I began to bethink my self of death, judgement, hell and heaven, and to take care, and seek rest for my soul, as well as for my body: but alas, I could never finde rest for it before this day; because indeed, I sought it not by faith, but as it were by the works of the law, or in plain terms, because I sought it not in Christ, but in my self: but now I blesse God I see that Christ is all in all; and therefore by the grace of God, I am resolved no longer to seek rest and content, neither in any earthly thing, nor in mine own righteousnesse, but only in the

free love and favour of God, as he is in his Son Jesus Christ, and God willing there shall be my souls rest: And I beseech you, Sir, pray for me, that it may be so, and I have done.

Evan. This point, concerning the hearts happines or souls rest, is a point very needfull for us to know; and indeed it is a point that I have formerly thought upon; and therfore though my occasion do now begin to call me away from you, yet nevertheless since you have begun to speak of it, I shall if you please, proceed on, as you shal any of you give occasion; and as the Lord shall inable me.

Ant. With a very good will, Sir, for indeed it is a point that I much desire to hear of.

Evan. First, then I would intreat you to consider with me, that when God at first gave man an elementish *body*, he did also infuse into him an immortall soul of a spirituall substance; and though he gave his soul a local being in his body, yet he gave it a spirituall well-being in himself, so that the soul was in the body by location, and at rest in God by union and communication, and this being of the soul in *God* at first, was mans true being, and his true happinesse; now man falling from God, God

in

in his justice left man; so that the actuall union and communion that the soul of man hath with God at first, is broken off, *God* and mans soul are parted, and it is in a restlesse condition, howbeit, the *Lord* having seated in mans soul a certain character of himself, the soul is thereby made to re-aspire towards that *summum bonum*, that chief good, even *God* himself, and can finde no rest no where, till it come to him.

Nom. But stay, Sir, I pray you, how can it be said, that mans soul doth re-aspire towards God the Creator, when as it is evident that every mans soul naturally is bent towards the creature, to seek a rest there?

Evan. For answer hereunto, I pray you consider, that naturally mans understanding is *dark* and *blinde*, & therefore is ignorant what his own *soul* doth desire, and strongly *aspire* unto, it knoweth indeed that there is a want in the *soul*, but til it be *enlightened, it knoweth not what it is which the soul wanteth:* for indeed the *case standeth with the soul*, as with a childe new born, which childe by natural instinct doth gape & cry for nutriment; yea, for such nutriment as may agree with its tender condition; & if the *Nurse* through negligence, or ignorance either give it no meat at all; or else such as

it is not capable of receiving, *the childe refuseth it*, & ſtil crieth in ſtrength of deſire after the *dug*: yet doth not the *childe* in this eſtate, know by any intelectual power and underſtanding, what it ſelf deſireth: even ſo mans poore ſoul doth cry to *God* as for its proper nouriſhment, but his underſtanding, like a *blinde ignorant Nurſe*, not knowing what it cryeth for, doth offer to the heart a *creature* inſtead of a *Creator*: thus by reaſon of blindneſs of the underſtanding, together with the corruption of the wil & diſorder of the affections, mans ſoul is *kept by violence* from its proper center, even *God* himſelf; Ohow many ſouls are there in the world! that are hindred, if not quite kept from *reſt in God*, by reaſon that their blind underſtanding doth preſent unto their ſenſual *appetites*, varieties of ſenſual objects?

Is there not many a *luxurious* perſons ſoul hindred, if not quite kept from *true reſt in God*, by that beauty which *nature* hath placed in *feminine faces*; eſpecially when Satan doth ſecretly ſuggeſt into ſuch feminine hearts a deſire of an *artificial dreſſing* from the head to the foot: yea, and ſome times *painting the face* like their mother *Jezebel*?

And is there not many a voluptuous *Epicures* ſoul hindred, if not quite kept from reſt in God, by beholding the colour, and

taſting

taſting the ſweetneſs of dainty delicate di-ſhes, his wine red in the Cup & his beer of amber color in the glaſs: in the Scripture we read of a *certain man that fared deliciouſly every day*, as if there had bin no more but one ſo ill diſpoſed: but in our times there are *certain hundreds* both of men & women, that do not only fare deliciouſly, but voluptuouſly twice every day, if no more?

And is there not many a proud perſons ſoul hindred, if not quite kept from reſt in *God*, by the harmonious ſound of popular praiſe; which like a loadſtone draweth the vain-glorious heart to hunt ſo much the more eagerly, to augment the eccoh of ſuch vain reputation?

And is there not many a covetous perſons ſoul hindred, if not quite kept from reſt in God, by the cry of great aboundance; the words of wealth and the glory of gain?

And is there not many a muſicall minde hindred, if not quite kept from ſweet comfort in God, by the harmony of artificiall concord upon muſicall inſtruments?

And how many perfumed fools are there in the world? who by ſmelling their ſweet apparell & their ſweet noſe-gayes are kept from ſouls ſweetneſſe in *Chriſt*. And thus doth Satan like a cunning fiſher, bait his hook with a ſenſuall object, to catch men

with; and having gotten it into their *jaws*, he draweth them up & down in their ſenſual contentments, til he hath ſo drowned them therin, that the peace & reſt of their ſouls in *God* be almoſt forgotten: & hence it is that the greateſt part of mans life, and in many, their whole life is ſpent in ſeeking ſatisfaction to the ſenſual appetite.

Nom. Indeed Sir, this which you have ſaid, wee may ſee truly verified in many men, who ſpend their dayes about theſe vanities, and wil afford no time for religious exerciſes, no, not upon the Lords day, by their good will.

Neo. You ſay the truth, and yet let me tel you withall, that a man by the power of naturall conſcience may be forced to confeſs, that his hopes of happineſs are in God alone, and not in theſe things; yea, and to forſake profits, and pleaſures, and al ſenſuall objects, as unable to give his ſoul any true contentment, and fall to the performance of religious exerciſes, and yet reſt there, and never come to God for reſt; and if we conſider it, either in the rude multitude of ſenſual livers, or in the more ſeemingly religious, we ſhall perceive that the religious exerciſes of men, doe ſtrongly deceive, and ſtrangely delude many men, of their hearts happineſſe in God.

For

For the first sort, though they be such as make their belly their best God and doe no sacrifice but to *Bacchus*, *Apollo*, or *Venus*, though their conscience do accuse them that these things are naught, yet in that they have the name of christians put upon them in their *baptisme*; and for as much as they do often repeat the Lords prayer, the Apostles Creed, and the Ten Commandements, & in that it may be they have lately accustom'd themselves to go to Church, to heare Divine Service, and a preaching now and then, and in that they have divers times received the Sacrament, they will not be perswaded but that *God* is wel pleased with them, and a man may as wel perswade them that they are not men and women, as that they are not in a good condition.

And for the second sort, that ordinarily have more humane wisdome and humane learning then the former sort, & seems to be more holy aud devout then the former sort of sensual ignorant people, yet how many are there of this sort, that never pass further then the outward court of bodily performances, Feeding and Feasting themselves as men in a dreame, supposing themselves to have all things, and yet indeed have nothing but only a bladder full

of

or rather a brain ful of wind and worldly conceptions.

Are there not ſome who give themſelv es to more eſpecial ſearching and ſeeking out for knowledg in *Scripture*, learnedneſs, and Clerk-like skil in in this art, and that Language, till they come to be able to repeat all the hiſtoricall places in the *Bible*; yea and all thoſe texts of Scripture, that they conceive doe make for ſome private opinion of theirs concerning ceremonies, Church-government or other ſuch circumſtantiall points of Religion, touching which points they are very able to reaſon and diſpute, and to put forth ſuch curious queſtions as are not eaſily anſwered?

Are not ſome of theſe men called *Sect-makers*, and begetters or deviſers of new opinions in religion, eſpecially in the matter of worſhipping *God*, as they uſe to call it, wherein they finde a beginning, but hardly any end: for this religious knowledge is ſo variable through the multiplicity of curious *wits* and contentious *ſpirits*, that the life of man may ſeem too ſhort to take a full view of this variety; for though all *Sects* ſay they will be guided by the *word of truth*, and al ſeem to bring *Scripture*, which indeed is *but one*, as *God is but one*

yet

yet by reaſon of their ſeverall conſtructions and interpretations of Scripture, and conceits of their own humane wiſdome, they are many?

And are there not others of this ſort of men, that are ready to imbrace any new way of worſhip, eſpecially if it come under the cloak of Scripture learning, and have a ſhew of truth founded upon the letter of the Bible, and ſeem to be more zealous and devout then their former way, eſpecially if the Teacher of that new way can but frame a ſad and demure countenance: and with a grace lift up his head and his eyes towards heaven, with ſome ſtrong groan in declaring of his newly conceived opinion, and that he frequently uſe this phraſe, *Of the glory of God?* O then theſe men are by and by of another opinion, ſuppoſing to themſelves that God hath made known ſome farther truth to them; for by reaſon of the blindeneſſe of their underſtanding, they are not able to reach any ſupernatural truth, although they doe by literal learning, and Clerk-like cunning dive never ſo deep into the Scriptures; and therefore they are ready to entertain any form of religious Exerciſe, as ſhall be ſuggeſted unto them?

And are there not a third ſort much like

to

to these men that are excessive and mutable in the performance of religious exercises. Surely Saint *Paul* did perceive that this was the very *God* of some *men* in this time, and therefore he willeth *Timothy* to instruct others, *That bodily exercise profiteth little*, or as some reade it, *nothing at all*, and doth oppose thereunto godlinesse, as being another thing then bodily exercise; and saith, that it is profitable, &c.

Heb. 1. 4. 8

And do not you think there are some men at this day that know none other good then bodily exercise, and can hardly distinguish betwixt it & *godliness*? Now those *bodily exercises* are mutable and variable, according to their conceits & opinions; for all sects have their several services (as they call them) yet all bodily, and for the most part only bodily, the which they performe to establish a rest to their souls, because they want rest in GOD; and hence it is that their peace and rest is up and downe according to their working better or worse, so many Chapters must be read, and so many Sermons must be heard, and so many times they must pray in one day, and so many daies in a week or in the year, they must fast, &c. or else their souls can have no rest: but mistake me not I pray, in imagining, that I speak against

the doing of these things, for I doe them all my self, but against resting in the doing of them, the which I desire not to doe.

And thus you see that mans blinde understanding doth not onely present unto the sensual appetite, sensual objects, but also to the rational appetites, rationall objects, so that mans poor soul is not only kept from rest in God by means of sensuality, but also by means of formality, if Satan cannot keep us from rest in God by feeding our senses with our mother *Evahs* apple, then he attempts to doe it, by blinding our eyes, and so hindering us from seeing the paths of the Gospel; if he cannot keep us in *Ægypt* by the flesh-pots of sensuality, then will he make us wander in the wildernesse of religious and rationall formality, so that if he cannot hinder us more grosly, then he attempts to doe it more closely.

Nom. But Sir, I am perswaded there be many men that are so religiously exercised and doe performe such duties as you have mentioned, and yet rest not in them, but in God.

Evan. Questionles there be some Christians, that look upon such exercises as means ordained of God, both to beget and increase

creaſe faith, and all other *graces* of his *Spirit* in the hearts of his people; and therfore to the intent that their faith and love, and other graces may increaſe, they are carefull to wait upon God, in taking all convenient *opportunities* to *exerciſe* themſelves therein, and yet have their ſouls *reſt* in *God*, and not in ſuch exerciſes.

But alas, I fear me the number of ſuch men are very few, in compariſon of them that do otherwiſe: for do not the moſt part of men that are ſo religiouſly exerciſed, rather conceive, that as they have offended and diſpleaſed God by their former diſobedience, ſo they muſt pacifie and pleaſe him by their future obedience, and therfore they are carefull to exerciſe themſelves in this way of duty, and that way of worſhip, and all to that end: yea, and they conceiving that they have corrupted, and defiled, and polluted themſelves by their falling into ſin, they muſt alſo purge, cleanſe and purifie themſelves by riſing out of ſin, and walking in new obedience, and ſo all the good they do, and all the evil they eſchew, is to pacifie God, and appeaſe their own conſciences; and if they ſeek reſt to their ſouls this way; why, it is the way of the covenant of works, where they ſhall never be able to reach God; nay, it is the way to come to

God

God out of Christ, where they shall never be able to come near him, he being a consuming fire.

Nom. But Sir, I pray you would you not have our senses to be any longer exercised about any of their objects, would you have us no longer to take comfort in the good things of this life?

Evan. I pray you do not mistake me, I doe not speak as though I would have you Stoically to refuse the lawful use of any of the Lords good creatures, which he shall be pleased to afford you; neither do I prohibit you from al comfort therin: but this is it which I do desire, to wit, that you would indeavour to attain to such a peace, rest and content in God as he is in Christ, that the violent cry of your hearts may be restrained, and that your appetites may not be so forcible, nor so unruly as they are naturally, but that the unrulinesse thereof may be brought unto a very comely *decorum* and *order*; so that your sensual appetites may with much more easinesse and contentednesse be denied the objects of their desires; yea and contented (if occasion be) with that which is most repugnant to them, as with hunger, cold, nakednesse, yea, and with death it self; for such is the wonderfull working of the hearts quiet and rest in God, that

that although a mans ſenſes be ſtill exerciſed in, and upon their proper objects, yet may it be truly ſaid, that ſuch a mans life is not ſenſual, for indeed his *heart* taketh little *contentment* in any ſuch *exerciſes*, it being for the moſt part *exerciſed* in a more *tranſcendent communion* with *God*, as he is in *Chriſt*: ſo that indeed the man that hath this peace and reſt in God may be truely ſaid to uſe this world, as though he uſed it not, in that he receiveth no cordial contentment from any ſenſual exerciſe whatſoever, & that becauſe his heart is withdrawn from them, which withdrawing of the heart is not unaptly pointed at, in the ſpeech of the Spouſe, *Cant.* 5.2. *I ſleep*, ſaith ſhe, *but my heart waketh*: even ſo may it be ſaid, that ſuch a man, he is ſleeping, looking, hearing, taſting, ſmelling, eating, drinking, feaſting, *&c.* but his heart is withdrawn from the creature, and rejoycing in God his Savior, and his ſoul is magnifying his Lord: ſo that in the midſt of all ſenſuall delights his heart ſecretly ſaith, I but my happines is not here.

Nom. But Sir, I pray you, why doe you call rational and religious exerciſes, a wilderneſſe?

Evan. For two reaſons: firſt, becauſe that as the children of *Iſrael*, when they were got out of *Ægypt*, did yet wander many years

years in the wildernes before they came into the land of *Canaan*, even ſo do many men wander long in rationall and religious exerciſes, after they have left a ſenſual life, before they come to reſt in God, wherof the Land of *Canaan* was a type.

Secondly, becauſe as in a wildernes men often loſe themſelves, and can finde no way out, but ſuppoſing (after long travell) that they are neer the place whither they would go, are in truth farther off: even ſo fareth it with many; yea with al ſuch as walk in the way of reaſon, they loſe themſelves in the woods and buſhes of their works and doings; ſo that the longer they travel, the further they are from God, & true reſt in him.

Nom. But Sir, you know that the Lord hath indued us with reaſonable ſouls, would you not then have us to make uſe of our reaſon?

Evan. I pray you doe not miſtake me, I do not contemn nor deſpiſe the uſe of reaſon, only I would not have you to eſtabliſh it to the chief good, but I would have you to keep it under, ſo that if with *Hagar*, it attempt to bear rule, and lord it over your faith, then would I have you in the wiſdom of God, like *Sarah*, to caſt it out from having dominion; in few words, I would have you more ſtrong in deſire, then

curious in *ſpeculation*; and to long more to feel communion with *God*, then to be able to *diſpute* of the *genus* or *ſpecies* of any *queſtion*, either *humane* or *divine*: and preſſe hard to know *God* by powerfull experience, and though your knowledge be great, and your *obedience* ſurpaſſing many; yet would I have you to be truly nullifi'd, annihilated and made nothing, and become *fools* in all *fleſhly wiſdom*, and *glory* in nothing, but only in the *Lord*; and I would have you with the eye of faith ſweetly to behold al things extracted out of one thing, and in one to ſee all; in a word, I would have in you a *moſt profound ſilence*, contemning *all curious queſtions* and *diſcourſes*, and to *ponder* much in your heart, but *prate* little with your tongue, *Be ſwift to hear,* Jam. 1. 10. *but ſlow to ſpeak, and ſlow to wrath*, as the Apoſtle *James* adviſeth you: and by this means wil your *reaſon* be ſubdued, and become one with your faith; for then is reaſon one with faith, when it is ſubjugated unto *faith*, and then will reaſon keep its true liſts and limits, and you wil become ten times more reaſonable then you were before; ſo that I hope you now ſee that the hearts farewell from the ſenſual and rational life, is not to be conſidered abſolutely, but reſpectively, it doth not conſiſt in a going out of either, but in a right uſe of both.

Now,

Nom. Then Sir, it ſeemeth to me, that God in Chriſt apprehended by faith, is the only true reſt for mans ſoul.

Evan. There is the true reſt indeed, there is the reſt which *David* invites his ſoul unto, when he ſaith, *Return unto thy reſt my ſoul, for the Lord hath dealt bountifully with thee.* Pſa. 116. 7 *For we which have beleeved,* ſaith the Authour to the *Hebrews, have entered into his reſt.* Heb. 4. 3. And, *Come unto me,* ſaith *Chriſt, all ye that labour, and are heavy laden, and I will give you reſt.* Mat. 11. 28 And truly my neighbours and friends believe it, we ſhall never finde a hearts happineſſe, and true ſouls reſt, untill we finde it here: for howſoever a man may think, if he had this mans wit, and that mans wealth, this mans honour, and that mans pleaſure; this wife, or that husband, ſuch children, and ſuch ſervants, his heart would be ſatisfied, and his ſoul would be contented; yet which of us hath not by our owne experience found the contrary? For not long after that we have obtained the thing we did ſo much deſire, and wherein we promiſed our ſelves ſo much happineſſe, reſt and content, we have found nothing but vanity and emptineſſe in it. Let a man but deal plainly with his own heart, and he ſhall find that notwithſtanding hee hath many things, yet there is ever one thing wanting, for

indeed mans ſoul cannot be ſatisfied with any creature, no not with a world of creatures. And the reaſon is, becauſe the deſires of mans ſoul are infinite, according to that infinit goodnes which is once loſt in loſing God: yea, and mans ſoul is a ſpirit, and therefore cannot communicate with any corporal thing: ſo that all creatures not being that infinite and ſpiritual fulnes which our hearts have loſt, and towards the which they do ſtil re-aſpire, they cannot give it ful contentment.

Nay, let me ſay more, howſoever a man may in the midſt of his ſenſuall fulneſſe be convinced in his conſcience, that he is at emnity with God, and therefore in danger of his wrath and eternall damnation, and be thereupon moved to reforme his life, and amend his waies, and endeavour to ſeek peace and reſt to his ſoul; yet this being in the way of workes, it is impoſſible that he ſhould finde it; for his conſcience will ever be accuſing him, that this good duty he ought to have done, and hath not done it; and this evil he ought to have forborn, and yet he hath done it: and in the performance of this duty he was remiſſe, and in that duty very defective; and many ſuch waies will his ſoul be diſquieted.

But

But when a man once comes to believe that all his ſins, both paſt, preſent, and to come, are freely and fully pardoned, and *God in Chriſt* graciouſly *reconciled* unto him: the Lord doth hereupon ſo reveal his fatherly face unto him in Chriſt, and ſo make known that incredible union betwixt him and the believing ſoul; that his heart becomes quietly contented in God, who is the proper element of its being; for hereupon there comes into the ſoul ſuch peace flowing from the God of peace; that it fils the emptines of the ſoul with true fulneſſe, in the fulneſſe of God; ſo that now the heart ceaſeth to moleſt the underſtanding and reaſon, in ſeeking either variety of objects, or augmentation of degrees, in any comprehenſible thing: And that becauſe the reſtleſſe longing of the mind; which did before cauſe unquietneſſe, and diſorder, both in the variety of mentall projects, and alſo in the ſenſuall and beaſtly exerciſes of the corporall and externall members, is ſatisfied and truly quieted; for when a mans heart is at peace in God, and is become truly full in that peace and joy, paſſing underſtanding, then the devil hath not that hope to prevail againſt his ſoul, as hee had before: he knows right well that it is in vain to bait his hook, with profits, plea-

ſures, honour, or any other ſuch like ſeeming good, to catch ſuch a ſoul that is thus at quiet in God; for he he hath all fulnes in God, and what can be added to fulnes, but it runneth over? Indeed empty hearts like empty Hogſheads, are fit to receive any matter which ſhall be put into them: but the heart of the beleever being filled with joy and peace in believing, doth abhorre all ſuch baſe allurements, for that it hath no room in it ſelf to receive any ſuch ſeeming contentments; ſo that to ſpeak as the truth is, there is nothing that doth truly and unfainedly root wickedneſſe out of the heart of man, but only the true tranquility of the minde, or the reſt of the ſoul in God: and to ſay as the thing is, this is ſuch a peace, and ſuch a reſt to the creature in the Creator, that according to the meaſure of its eſtabliſhment by faith, no created comprehenſible thing can either adde to it, or detract from it; the increaſe of a Kingdom cannot augment it, the greateſt loſſes and croſſes in worldly things cannot diminiſh it; a believers good works do all flow from it, and ought not to return to it, neither ought humane *frailties* to moleſt it: however this is moſt certain, neither ſin nor Satan, law nor conſcience, hell nor grave, can quite extinguiſh it, for it is the Lord alone

lone that gives and maintains it, *Whom have I in heaven but thee* (saith *David*) *and there is none upon earth that I desire besides thee*: Psa. 73. 25
It is the pleasant face of God in Christ, that puts gladnesse into his heart, *Psal.* 4. 7. and when that face is hid, then hee is troubled, *Psalm.* 30. 7. But to speak more plainly; though the peace and joy of true believers, may be extenuated or diminished, yet doth the testimony of their being in nature remain so strong, that they could skil to say, yea, even when they have felt God to be withdrawing himself from them, *My God, my God, why hast thou forsaken me?* Psal. 22. 1
Yea, and in the night of Gods absence to remain confident, *That though sorrow be over night, yet joy will come in the morning.* Psal. 30. 5
Nay, though the Lord should seem to kill them with unkindenesse, *yet will they put their trust in him*; knowing that for all this, *Their Redeemer liveth, so strong is the joy of their Lord*: Job 13. 1 Job 19. 2 Neh. 8. 10
These are the people that are *kept in perfect peace, because their mindes are staied in the Lord.* Isa. 26. 3.
Wherefore my dear friends and loving neighbours, I beseech you, take heed of deeming any estate happy, untill you come to finde this true peace and rest to your souls in God: O, beware least any of you doe content your selves with a peace rather of speculation, then of pow-

er! O, be not satisfied with such a peace as consisteth either in the act of oblivion, or neglect of examination! nor yet in any brain-sick supposition of knowledge theologicall or divine, and so frame rationall conclusions to protract time, and still the cries of an accusing conscience; but let your hearts take their last farewel of false felicities, wherewith they have been all of them more or lesse detained, and kept from their true rest: O be strong in resolution! and bid them all farewel; for what have your souls to do any longer among these grosse, thick and bodily things here below, that you should set your love upon them, or seek happines in them, your souls are of a higher and purer nature, and therefore their well-being must be sought in something that is is higher and purer then they, even in God himself.

Rouse Mystical marriage, pag. 3,9.

True it is, that we are all of us indeed too unclean to touch God in an immediate unity; but yet there is a pure counterpart of our natures, and that pure humanity is immediately knit to the purest deity, and by that immediate union, you may come to a mediate union; for the deity, and that humanity being united, make one Saviour, head and husband of souls; and so you being married to him, that is God, in him,

him, you come also to be one with God, he one by personall union, and you one by a mystical. Clear up then your eyes, and fix it on him, as on the faireſt of men, the perfection of a ſpiritual beauty, the treaſure of heavenly joy, the true obiect of moſt fervent love: let your ſpirits look and long, and luſt for this Lord; let your ſouls cleave to him, let them hang about him, and never leave him, till he be brought into the chambers of your ſouls; yea, tell him reſolutely, you will not leave him till you hear his voice in your ſouls, ſaying, *My well-beloved is mine, and I am his*; yea, and tell him, you are *ſick of love*; let your ſouls go, as it were, out of your bodies, and out of the world by heavenly contemplations, and treading upon the earth with the bottome of your feet; ſtretch your ſouls up to look over the world into that upper world where *her treaſure is*, and where her *beloved dwelleth*.

And when any of your ſouls ſhall thus *forget her own people, and her fathers houſe, Chriſt* her *King ſhall ſo deſire her beauty*, and be ſo much in love with her, that like a *load-ſtone* this love of his ſhall draw the ſoul in pure deſire to him again, and then as the *Hart panteth after the rivers of water, ſo will your ſoul pant after God.* Pſal. 42. 1. Pſa. 55. 10. 11.

And

And then according to the measure of your faith, your souls shall come to have a real rest in God, and be filled with joy unspeakable and glorious:

Wherfore I beseech you set your mouths to this fountain Christ, and so shall your souls be filled with the water of life, with the oil of gladnes, and with the new wine of the Kingdome of God; from him you shall have weighty joyes, sweet imbracements, and ravishing consolations; and how can it be otherwise, when your souls shall really communicate with God, and by faith have a true taste, and by the spirit have a sure earnest of all heavenly preferments, having as it were one foot in heaven whilst you live upon earth, O then what an Eucharistiall love will arise from your thankfull hearts, extending it self first towards God, and then towards man for *Gods* sake, and then according to the measure of your faith will be your willing obedience to God, and also to man for Gods sake; for obedience being the kindely fruit of love, a loving soul bringeth forth this fruit as kindely, as a good tree bringeth forth her fruit: for the soul having tasted Christ in an heavenly commuion, so loves him, that to please him is a pleasure and delight to her self, and the more Christ Jesus comes into

the

the ſoul by his ſpirit, the more ſpirituall he makes her, and turns her will into his will, making her of one heart, minde and will with him.

So that for a concluſion, this I ſay, that if the everlaſting love of God in Jeſus Chriſt, be truly made known to your ſouls (according to the meaſure therof) you ſhall have no need to frame and force your ſelves to love and do good works; for your ſoul wil ever ſtand bound to love God, and to keep his Commandments, and it will be your meat and drink to do his wil; and truly this love of God will cut down ſelf-love, and love of the world; for the ſweetnes of *Chriſts* Spirit, will turn the ſweetnes of the fleſh into bitternes; and the ſweetnes of the world into contempt. And if you can behold *Chriſt* with open face, you ſhall ſee and feel things unutterable, and be changed from beauty to beauty, from glory to glory, by the Spirit of this Lord, and ſo be happy in this life in your union with happines, and happy hereafter in the full fruition of happines, whether the Lord Jeſus Chriſt bring us all in his due time, *Amen.*

And now brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all which are ſanctified. Act. 20. 32

Neo.

Neo. Well, Sir, at this time I will say no more, but that it was a happy hour, wherein I came to you, and a happy conference that we have had together; surely, Sir, I never knew Christ before this day, O what cause have I to thanke the Lord for my coming hither! and my two friends as a means of it; and Sir, for the pains that you have taken with me, I pray the Lord to requite you, and so beseeching you to pray the Lord to increase my faith, and to help mine unbelief, I humbly take my leave of you, praying the God of love and peace to be with you.

Nom. And truly, Sir, I do beleeve. that I have cause to speak as much in that case as he hath; for though I have out-stript him in knowledge, and it may be also in strict walking, yet do I now see, that my actions were neither from a right principle, nor to a right end, and therfore have I been in no better a condition than he; and truly Sir, I must needs confesse, I never heard so much of *Christ*, and the Covenant of grace, as I have done this day, the Lord make it profitable to me, and I beseech you, Sir, pray for me.

Ant. And truly, Sir, I am now fully convinced, that I have gone out of the right way, in that I have not had regard to the

Law,

Law, and the works therof, as I ſhould. But God willing, I ſhall hereafter (if the Lord prolong my daies) be more carefull how I lead my life, ſeeing the ten *Commandments* are the law of Chriſt. And I beſeech you, Sir, remember me in your praiers; and ſo with many thanks to you for your pains, I take my leave of you, beſeeching the grace of our Lord Jeſus Chriſt to be with your ſpirit. *Amen.*

Evan. Now the very GOD of peace, that brought again from the dead, our Lord Jeſus, that great Shepherd of the ſheep, through the bloud of the everlaſting Covenant, make you perfect in every good worke, to do his will, working in you that which is well-pleaſing in his ſight through Jeſus Chriſt, to whom be glory for ever and ever, Amen. Heb. 13. 20, 21.

Joh. 8. 36. *If the Son make you free, you ſhall be free indeed.*

Gal. 5. 1. *Stand faſt therefore in the liberty wherewith Chriſt hath made us free.*

Verſe 13. *Only uſe not your liberty for an occaſion of the fleſh, but by love ſerve one another.*

Chap. 6. 16. *And as many as walk according to this rule, peace be upon them, and mercy, and upon the Iſrael of God.*

Mat. 11. 25. *I thank thee, O Father, Lord of Heaven and Earth, becauſe thou haſt hid*

thoſe

these things from the wise and prudent, and hast revealed them to babes.

1 Cor. 15.10. *I laboured more abundantly then they all, yet not I, but the grace of God that was with me.*

Psal. 36.11. *Let not the foot of pride come against me.*

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